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... in this issue:

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HUMAN, ALL-TOO-HUMAN

HE who, through pride, would make himself the equal of God ends by becoming, in the words of Goethe, *thierischer als jedes Thier*. The modern Humanist, because of his rejection of Grace and his declaration of self-sufficiency attempts to lift himself by his own shoe-straps, from the position of a contingent being to the condition of the absolute which belongs to God alone. The Marxist Humanist has become, through a series of Bolshevik brutalities, the Russian *Steppenwolf*, roaming the world like Satan *quaerens quem devoret*. The American Humanist in his ineffectual acquiescence and leaderless confusion is reminiscent of the lamb. We shall not witness the miracle of the Bolshevik Wolf lying down with the Liberal Lamb, but we are even now perceiving the fallacy of the two main forces of anthropocentric Humanism which, in trying to make man more than man, have either devitalized him or lowered him to the level of the beast.

In a former issue of the *Social Justice Review* (May '47) we endeavored to show what Marx has made of man and how little he understood the heart of *species homo*. Marx elaborated a theory according to which man would work out his temporal salvation through social and economic adjustment, and for Marx there existed only the temporal salvation to be achieved. For the Renaissance and modern Liberal Humanists the ideal to be achieved was a balance of man's moral and intellectual faculties developed to their utmost refinement and perfection, not through the Grace of God, but through culture. Marx, having rejected the soul of man and denied reason the power to achieve its good outside the collective and the will of the community, simplified the problem and ideal of the Humanists by shrinking man to the least and lowest part of him—his body. Within the contracted, unhallowed heart of the Marxian man there is no place for "infinite passion and the pain of finite hearts that yearn," for he is never tormented by the

tension between the finite and the infinite, between the divine and human love, between "slow feet and swift desire." The Marxian man having severed the life-line that would have connected him with the spiritual world and broken the link that bound him to the angelic part of his nature, has sunken down to the level of the beasts, and crowded the void left in his heart with the toys of industrial techniques. The individual products of this Marxian Humanism bear the marks of the beast as anyone may verify from the reports that reach us from the Russian occupied parts of Germany. And this *Steppenwolf*, utterly alien from and hostile to Christian culture, chafes behind the barrier of the Iron Curtain that he may be let loose on the world. This Bolshevik Beast is the wolf at our door.

American Humanism made no break with Christian culture but rather claimed, and still weakly claims, to be its finest flower. Those interested in such matters will recall the sensational boom that Humanism enjoyed in the U.S.A. after the publication of the *Mouvement Humaniste aux Etats-Unis* by Louis Mercier, Harvard Professor, in 1928. The boom lasted about six years and then its pretty sand-castles were rudely swept away by successive waves of trade depressions and social unrest.

Humanism in America, as elsewhere, and we are speaking here of the anthropocentric kind, has had almost as many interpretations as Protestantism with its "thousand sects jarring." In the U.S.A. its leaders, at least, have striven to keep on the side of the angels and avoid the quicksands of Naturalism. Thus Irving Babbitt wrote quite frankly in the symposium *Humanism and America*: "For my own part, I range myself unhesitatingly on the side of the supernaturalists. Though I see no evidence that Humanism is necessarily ineffective, apart from dogmatic and revealed religion, there is, as it seems to me, evidence that it gains immensely in effectiveness when it has a background of religious insight."

And elsewhere: "The honest thinker, whatever his preference, must begin by admitting that, though religion can get along without Humanism, Humanism cannot get along without religion." Paul Elmer More knew the tension of the Humanist tracking down truth, the tension referred to by St. Bernard in his *De Consideratione* as *intentio animi vestigantis verum*. He was torn between Naturalism and Supernaturalism, lacking that *unum necessarium*, that impetuous gesture of love which would have sent him bounding forward to the Divine embrace at the Divine invitation, which, though it pleads at the ramparts of the human will, never forces them. Mr. More expressed the problem of the Humanists thus in the pages of *Bookman* (vol. lxxi, 1930): "The chain is perfect, link by link, only at the end it seems to be attached to nothing. And so I ask myself, reluctantly, almost wishing my answer were mistaken, whether those who advocate Humanism, as an isolated movement, are not doomed to disappointment. It is not that the direction in itself is wrong; every step in the program is right, and only by this path can we escape from the waste land of Naturalism. But can we stop here in security? For a purpose that will not end in bitter defeat, for values that will not mock us like empty masks, must we not look for a happiness based on something beyond the swaying tides of mortal success and failure? Will not the Humanist, unless he adds to his creed the faith and hope of religion, find himself at last, despite his protests, dragged back into the camp of the Naturalist?"

American Humanism is compounded of many elements: of Graeco-Roman classicism, secularized Catholicism, Liberal individualism, Romantic ardors and all sicklied o'er with the pale cast of Puritanism. At best it has made mild protests against the banalities and blasphemies of the Naturalist school of writers headed by Dreiser. At worst it preaches a gospel of dull despair and acceptance of the new barbarian invasion of Bolshevism. The Humanist would appear to be a man of mixed moods, of refined feelings and startling inconsistencies. "Sobald er reflechirt ist er ein Kind," though we have a right to expect consistency of thought in any system that sets itself up as a rival to the Catholic way of life. What has been said of Positivism, to which it is allied, applies in a great measure to American Humanism, for it too is "a fair weather creed." It offers no strength in the hour of trial, no vigor to face

"The proud man's contumely,
The pangs of disprized love, the law's delay,
The insolence of office, the spurns
That patient merit of the unworthy takes."

"What," we might ask, "is the attitude of this Humanism, which was almost snuffed out by the Depression, in the face of the Communist threat?" Joseph Wood Krutch had outlined the attitude in his book *The Modern Temper* (Robert M. McBride), accepting the Spenglerian fatalistic thesis that our civilization is going the way of all the other civilizations of the past, and ignoring the fact that the Incarnation has made ours a unique civilization. It is not by thought that men live, says Krutch, but by the unquestioning, uncritical Will to Live. The Russians, he holds, will overrun our civilization as the barbarians overran the thought-vitiated civilization of Rome. Rightly he asserts that Communists are not aware of the existence of any problems more subtle than those involved in the production and distribution of wealth, that they are sustained in the belief that when social maladjustments are settled right all men will be happy. To say, however, that because the new Bolshevik barbarian has concentrated his energies into one narrow beam, he has more strength and enthusiasm than the man of Western culture, is to say that a searchlight is stronger than the "all-visiting sun." Krutch speaks as one having authority when he says: "The world may be rejuvenated in one way or another, but we will not. Scepticism has entered too deeply into our souls ever to be replaced by faith, and we can never forget the things which the new barbarians will never need to have known. This world in which an unresolvable discord is the fundamental fact is the world in which we must continue to live, and for us wisdom must consist, not in searching for a means of escape which does not exist, but in making such peace with it as we may. Nor is there any reason why we should fail to realize the fact that the acceptance of such despair as must inevitably be ours does not, after all, involve a misery so acute as that which many have been compelled to endure... Despair of the sort here described is a luxury..." Krutch concludes by asking his readers to leave the future to those who have faith in it.

Here is a lamb-like acceptance of the shears of Fate. Here is developed, in lulling prose of insidious persuasiveness, the temptation wherewith Christ was tempted by Satan—that we should make our peace with the world. Here American

Humanism culminates in the great sin against the Holy Ghost—Despair. Recall what scorn Dante poured on those who made a luxury of despair and went wilfully sad:

Questi non hanno speranza di morte;
E la lor cieca vita è tanto bassa
Che 'nvidiosi son d'ogni altra sorte.

Thus American Humanism is vitiated by a spirit which is the very antithesis of the spirit of Catholic Action. Not Communism, even, is as inimical to Catholic Action as this death rattle of Liberalism, for action can be met by action and Bolshevik barbarianism be recognized openly for the monstrous thing it is.

There is an axiom of Scholastic Philosophy which says: *ex vero non sequitur nisi verum; ex falso sequitur quodlibet*: only the truth follows truth; anything is possible out of a lie. Countless worms of falsehood can be derived from anthropocentric Humanism, from the brutalities of Bolshevism, the ineffectual fatalism of the Babbitt school. By no other Humanism will the world be saved but by the Humanism of the Incarnation, the theocentric Humanism whereby man is made more than man through grace. All brands of anthropocentric Humanism are human,

all too human, and to be merely human is to tend to sink downward to the beast. To oppose the wilful despair of Krutch, to remind ourselves that while, in the words of the *Salve Regina*, we are *exules filii Hevae in hac lacrymarum valle* we may take counsel and courage from these lines of Virgil, that *præexistent Christlich*—that naturally Christian poet before Christ whose faith puts our modern unnatural pagans to shame for their rejection of Revelation—

*tu moenia magnis
magna para, longumque fugæ ne linque laborem;
mutandæ sedes.*

"Do thou build walls for mighty dwellers, and shrink not from the exile's weary task; thy haven lies elsewhere." All forms of anthropocentric Humanism aim at building a perfect painless Utopia here, as though we had here a lasting city. History has shown that the Church, upholding that Humanism with the God-Man as its centre, while laboring for the Paradise to come, the haven that lies elsewhere, has achieved, whenever she has been given the chance, the happiest conditions for men in this their exile.

LIAM BROPHY
Dublin, Eire.

OPPOSITION TO RELIGIOUS EDUCATION IN PUBLIC SCHOOLS

(Concluded)

THE Statute and Rules of the State of New York only authorize absence of pupils for religious observance and education to be had outside the school building and grounds at the request of the parent or guardian of the pupil. Neither the Statute nor the Rules have anything to say of religious instruction to be had within the school building and grounds, and so that is not prohibited by the Statute or the Rules.

Therefore George D. Stoddard, Commissioner of Education of the State of New York, exceeded his authority as by law established when he ordered the Board of Trustees of this school district to "refrain from carrying on religious instruction within the school building" and when he expected the Board "to make arrangements for excusing those pupils whose parents request the same for religious instruction elsewhere within the rules provided." Consequently this order of

George D. Stoddard, Commissioner of the State of New York, should be revoked by Court authority, as the law and rules fail utterly to mention the case of religious instruction to be had within Public Schools. Whatever their intentions were, the legislators failed to write this into the law.

Dr. Stoddard evidently was not so sure of his ground when Arthur Cromwell, so-called President of the Rochester Society of Free Thinkers, petitioned against religious instruction in Public Schools in some towns of Wayne County as "a flagrant violation of Section 4 of Article XI of the State Constitution," which he erroneously claimed prohibits "the teaching of religion in any form within the confines of the school building." He did this after deluding himself into believing that "religious worship is a chronic disease of the imagination contracted in childhood" and "a detriment to intellectual development."

Dr. Stoddard sought to hide behind the authority of Charles A. Brind, Jr., counsel to the State Department of Education, who also committed the error of appealing (1) to Article XI, Section 4 of the State Constitution, which has nothing to do with Public Schools, and (2) to the Education Law and the Rule of the Commissioner of Education, which have nothing to say about the case of religious instruction to be had in the Public Schools.

Dr. Stoddard, nevertheless, as Commissioner of Education of the State of New York, June 7, 1945, ruled that the "Board of Education of Central School District 1 of the towns of Sodus, Lyons, Arcadia, Wayne County, shall terminate religious instructions upon school property. The Board will be expected to make arrangements for excusing pupils in accordance with the Rules for religious instruction elsewhere."

This ruling was also based (1) upon the erroneous notion that Section 4 of Article XI was concerned with Public Schools which it is not, being concerned only with Denominational Schools, and (2) upon the erroneous notion that the Education Law of the State and the rule of the Commissioner of Education also prohibited religious instruction to be had in Public School property, which it did not even mention.

The trouble is that Dr. Stoddard, the Education Commissioner of the State of New York and now President of Illinois University, in his book on the *Meaning of Intelligence* reveals himself to be on the same low level as the ignorant Atheist, little Arthur Cromwell, as far as the estimation of the value of religion is concerned.

Dr. Stoddard ascribes feebleness in mind "to persons whose intact brains, giving the promise up through childhood, as shown by insight into school subjects and other relationships, have been so systematically drugged with the vapors of dogma, superstition, and pseudo-logic as to fail at the lowest attribute levels." (p. 33)

What he is talking about is best shown on the next page when he jumbles together as "man-made concepts" what he claims to "have distorted the intellectual processes of millions of persons over the centuries." Amongst the man-made concepts that he alleges here, he specifies "devils, witches, totems, taboos, hell-fire, original sin, divine right, predestination, reincarnation, salvation through death in battle, and divine revelation." (p. 34)

This is certainly a surprising mixture of truth and nonsense, which, however, he repeats

towards the end of the book (p. 470 sq.) where he denounces what he calls in his jargon "single-purpose concepts" as "hall marks of weak minds" and as "more destructive of human beings and human aspirations" than "all the tumors the world has ever known." Amongst these "single-purpose concepts" he mentions "witchcraft, divine right, original sin, heresy, racial superiority, and might makes right."

Without much needed distinction between what is true and what is false in this senseless jumble of things, he added that twisted ideas in folklore, dogma, or political platform "have been sent forth to plague generations of men whose cerebral lobes had been doing all right."

When Bishop Griffin of Springfield in Illinois objected to the appointment of Dr. Stoddard as President of the University of Illinois because of his anti-religious attitude in the first two passages cited from his book, Dr. Stoddard lamely replied while in Utica, October 3, 1945, that Bishop Griffin had "removed from its context an incomplete sentence" and "given it an importance not justified by its position in the book."

Dr. Stoddard evidently did not have the manhood honestly to recognize the truth of the charge. However, in anticipation of quibbling by the accused, Bishop Griffin had a photostat copy made of the incriminating passages in the book, which showed that Dr. Stoddard was lying. Nevertheless, Dr. Stoddard was made President of the University of Illinois and was sent as a deputy to Europe to serve on the Commission for the re-education of the parts of Europe corrupted by Nazi-ism and Facism, although the record he made in his book reveals him as one of the many false idols in the educational field of the United States of America.

Equally as bad, if not worse, is the record which our little Arthur Cromwell made for himself in his little pamphlet on "Rationalism vs. Religious Education in the Public Schools." Never in my born days have I read anything more irrational and childish than this little pamphlet which our little Arthur Cromwell produced after he deluded himself into believing that "religious worship is a chronic disease of the imagination contracted in childhood" and that "organized religion... is an enemy of intellectual development."

Our little Arthur Cromwell thinks himself a Know-All, but he reveals himself a Know-Nothing. Thus, to justify his hateful mentality towards religion and its ministers, he shamefully calum-

niates both religion and its ministers in his shameless tract.

He brays louder than Balaam's Ass could about the Immaculate Conception in regard to which every little Catholic child, after a bit of religious education, could instruct his poisoned mind. For our little Arthur Cromwell has persuaded himself that he has destroyed the Catholic Dogma of the Immaculate Conception by blasphemously proclaiming his own base notion that our Lord Jesus Christ was conceived of sin and not of the Holy Ghost.

In the fulness of his ignorance our little Arthur Cromwell, who believes in no Godhead, but in the superstition of Atheism, has not learned with the Catholic Church that the Blessed Virgin Mary, by a singular privilege, through her Divine Son's merits, has been preserved pure and immaculate of all stain even of original sin from the very first moment of her conception by her mother St. Anne from her father St. Joachim.

With his hatred of the Immaculate Conception, of which his poisoned mind has not even learned the nominative case, the Church, School, Convent, and Rectory of the Immaculate Conception Parish, near which he resides, prove to be irritants that deeply stir up, in his mind and heart, emotions conceived of his hateful anti-religious bigotry. A good psychiatrist would advise him to move out of the neighborhood of the Immaculate Conception Parish buildings that evidently are so disturbing to his mind.

It is rather funny in the light of all this that atheists generally, and some others like Dr. Stoddard and the psychiatrist Karl A. Menninger emphatically reject any idea of original sin despite the fact that it is the only adequate explanation for the conflict of the higher and lower natures, of the flesh and spirit in man. These men, and our little Cromwell counts himself amongst them as a professed and militant Atheist, therefore hold that no human person is born with original sin, and so they must claim, but without reason, that all humans enjoy an immaculate conception. Our little Arthur Cromwell, however, betrays abysmal ignorance of this fundamental dogma in the superstition of Atheism.

To get rid of Nature's God upon whom Thomas Jefferson based the immortal Declaration of Independence with its sovereignty of the people and with its inalienable rights of man, specifically to life, liberty, and the pursuit of happiness, our little Arthur Cromwell puts up the horrible line of his ancestors back to the brutish ape. Dr.

Stoddard, the Commissioner of Education of the State of New York, evidently agrees with him, as he repeatedly writes of man as just another animal in his book on the *Meaning of Intelligence*.

Scholastic Philosophy, which I learned in St. Bernard's Seminary, defined man as a rational animal. Reason made all the difference in the world between the brute animal and the rational animal, man. The great Jesuit scientist, Father Wasmann, a specialist on ants and author of a volume on *Instinct and Intelligence*, which are essentially different, who saw evolution in some forms of life in a limited degree, declared with St. Augustine that it was not in itself improbable that "God should have made use of natural, evolutionary, original causes in the production of man's body," but he observed pointedly that "the actual proofs of the descent of man's body from animals is, however, inadequate, especially in respect to palaeontology."

Since that time remarkable discoveries have been made of human remains in various continents and the island of Java, which have been very carefully marshalled together by Dr. Roy Chapman Andrews, who until his retirement in 1941 was director of the American Museum of Natural History. In his book, *Meet Your Ancestors*, even the most remote ancestors of man are always identified as humans, no matter how primitive. Nevertheless Dr. Andrews calls the most highly developed ape the cousin of man. As far as the scientific evidence, advanced by him, goes, science does not explain, evidently through lack of knowledge, just what made man a rational animal while his alleged cousin remains just a brute animal of an ape. Our little Arthur Cromwell knows nothing of this empty hole in scientific knowledge. I doubt that he has the intelligence to evaluate the book, should he read it. I am afraid that the same thing is true of most of the students of Dr. Stoddard's book on the *Meaning of Intelligence*. The title is really a misnomer. It is a book of physiological psychology—with all mention of the psyche or soul left out, as it is mainly concerned with the nervous system and the brain with the reactions of human activity, but not all of it, in both.

Much of it is just professional jargon with little contribution to real education. Yet this type of men in the field of education are puffed up with vain conceit of the importance of their work for the progress of their profession.

We will see what they shall be able to produce in the work of re-educating the mind of Europe that has been corrupted by Nazi-ism and Fascism, to which might be added the Sovietism of the Bolsheviks. I am afraid the old adage will be again realized: The mountains are in labor, and there is born a ridiculous little mouse. In the meanwhile however, the secularization of education, as far as the Public School system is con-

cerned, proceeds apace. The recent decision of the Supreme Court of the United States in the McCullom Case has apparently complicated matters by putting another weapon into the hands of those who wish to make of religion a private matter which the State may tolerate but not promote.

FREDERICK J. ZWIERLEIN, PH.D.,
Rochester, N. Y.

THE NEED OF A CATHOLIC CHILD GUIDANCE CLINIC

DURING the past four decades every aspect of child life has been subjected to extensive research and intensive scientific study, but in all too many instances the approach has been made by materialistic psychologists who have reduced civilization's greatest asset, the CHILD, to a mere automaton.

We believe and know that the child is a compound of soul and body endowed with intellect and a free will, and he should be trained and directed toward his eternal destiny—union with God in Heaven.

The subject generally passes through three social agencies from the time it appears on the stage of life until such time as it makes its exit into eternity. These agencies are: the home, which is basic; the school, the extension of the home; and the Church, the coordinating force in the child's growth and development.

Oftentimes, however, during the process of the rearing of the child or children one encounters certain mental and social difficulties or deficiencies which may be emotional, intellectual or temperamental requiring the special study of psychiatry. For this reason, therefore, there should be an organization properly equipped to work out such problems.

This organization would take the name of a Child Guidance Clinic whose functions would be to establish proper relations with the home, the Church, the school, the juvenile court, and other social agencies which deal with the welfare of the child. Clinical treatment would necessarily be worked out with parents, methods of child training; with schools, the modification and improvement of teaching practices; with social agencies, the perfection of case-study techniques which will discover the core of the difficulty.

The group or staff of such an institution would include primarily: a psychiatrist, a psychologist, and a social worker supplemented by other specialists including a pediatrician, nurses and recreation workers. This set-up should be under the direction of a priest who is especially equipped for this type of work and who would act as general consultant. The staff generally should have a sound philosophy of life and education and a familiarity with modern educational methods.

The work of the clinic would be psycho-educational and vocational guidance, problems of crime and delinquency, for young and pre-school children and family adjustments, and for a diagnosis of feeble mindedness and such defects. The clinic would bring to the consideration of each case the diagnosis and recommendations of the psychiatrist, the psychologist, and the social worker based upon a study of the child's family and social background, his mental ability and his personality make-up. The Child Guidance Clinic would not attempt to cure the child's disorders and maladjustments, but to point out to parents and to teachers the sources of the child's difficulties, and the means for remedying them.

Many such clinics are in existence, but for the most part they are not working in accord with the basic teachings of Christianity. So intimate is the relation of mental hygiene to moral training that Catholic parents and teachers should have great interest in an institution which would take into account the true nature of the child. This characteristic would undoubtedly be found in a Catholic Child Guidance Clinic.¹⁾

According to present day trends, the psycholog-

¹⁾ A pamphlet by the present writer giving a fuller description of the Clinic is in press and will be available from the Central Bureau in the near future.

cal clinics including the child guidance clinics would be established in close connection or affiliation with a University, because of the fact that smaller centers could not support such a program.

At the present moment we are in the throes of

disorder both in our civic and family lives; therefore it should be a most acceptable time for a well rounded Catholic Child Guidance program to be established and operated in particular Catholic educational centers throughout the country.

S. GEORGE SANTAYANA,
St. Louis University

BRED OF EVIL DOCTRINES

TO SAY or to write, as some persist in doing, "the Church lost the workingmen," is apt to create the impression that the defection of the workers in such countries of Europe as France, Germany, Belgium, and Italy and Austria even, has been due to the inept attitude of the Church towards the phenomenon of the fourth estate, of the modern wage workers, the product of industrialism and capitalism. Some writers appear to believe the loss referred to could have been prevented had "modern methods" of approach to the workers been adopted. They overlook entirely that the Church was at the very time when the new class appeared on the scene hamstrung by the State and persecuted by all the cohorts of Liberalism. Those, who, at the death of Pius VI, in 1799, and again at the death of Pius IX, in 1878, declared, the Papacy had come to an end, had created conditions to which the distinguished leader of the Christian social movement in Austria, Karl von Vogelsang, referred in the statement: "The results of the secularization of the entire political and social life are now clearly apparent (*i.e.* about 1887) in the increasing power of capitalism, the growing absorption of stable property by mobile property, in the exploitation and degradation of labor carried to unbearable limits. To such an extent has the Church lost power over public life that she has been forced to recede from one position to another until her most faithful adherents could feel themselves to be Christians only in the sanctuary of the family—the children too were delivered over to the de-Christianized school—behind church doors, and in their innermost heart."

The writer, who, like Ketteler, was a trained jurist, knew to what extent the defamers of the Church had succeeded to undermine her influence with the people and to stamp her an enemy to humanity. It was into an atmosphere loaded with the hate and defamation of church and clergy that the enlightenment and liberalism had fostered

for more than a century, the new factory hands, who had left the countryside to seek employment in industry, were thrown. As Lenin has so correctly stated, it was an environment dominated by the bourgeoisie, the third estate arrived at power, in which the men of peasant stock were brought face to face with the ideas of the times, ideas which served well the purposes of capital, let us add, while they intoxicated the masses with hopes of a heaven on earth which the Church was accused of denying them.

The famous pedagogue Pestalozzi, a Swiss and a non-Catholic (1746-1872), lays bare in one brief statement the fundamental reason for the defection of the masses from the Church:

"That prideful Enlightenment derides the temple and sanctuaries. It robs the people of the staff on which they leaned to pursue their way to eternity, quietly and piously. It robs them of the principles on which the goodness of their heart, their domestic happiness, all joys of life and every hope of the deathbed were founded. And what does it give them in return? Nothing but frivolity and unrest and a hardened heart. Religion alone grants mankind true freedom."

Although the governments of European countries lived in deadly fear of "radicals" after the Napoleonic Wars (let's say 1815 to 1848), they suppressed the Church whenever they could. They favored "liberal" bishops (Wessenberg, for instance) and, as Döllinger has stated, even unworthy priests. American Catholics would do well to study the history of the Church in the eighteenth and nineteenth century, or better, "the age of individualism," to adopt a descriptive title coined by Professor Veith. In this remarkable epoch the Church waged an at times losing battle with Gallicanism and the State, Jansenism, rationalism, in fact, everything the "Enlightenment" comprises. Finally, the Church met in combat

Liberalism in all of its various emanations, the crass materialism of the nineteenth century, which poisoned the minds of the workers, until they were ready to adopt Communism as the way out of conditions which placed the interests of

capital above the welfare of the toiling masses. Capitalism, on its part, is the child of Liberalism which has incessantly made war on the Church to the confusion of men and society.

F. P. KENKEL

Warder's Review

The Intellectuals' Assumed Privilege

FROM the days of George Sand to our own the idea has prevailed among "intellectuals" that "genius" is privileged to enjoy a "liberal" concept of morals, a freedom from restraint not granted the common.

Writing from Mexico City to the *Nation*, of New York, on the controversy over Diego Rivera's mural, or rather the inscription, *Dias non existe!* Virginia Mishnun declares: "Of course, Diego's position that no one has the right to interfere with an artist's work is perfectly correct." Which means, those who have insisted the offending words should be erased or have had them obliterated offended against the license of the artist or poet to depict or express ideas, however contrary to a people's most cherished beliefs and ethical concepts and customs.

One of the most distinguished French intellectuals of the past century, Theophile Gautier—his given name reminds one of the Roman *canis a non canendo*—to whom the erroneous doctrine *l'art pour l'art* is ascribed, expresses the anarchic tendency to which so large and influential a group of men and women have subscribed in the following statement:

"I am a man from the days of Homer; a pagan such as Alcibiades. Christ was not born for me; I was not immersed in the stream which flowed from the side of the crucified one over the world. My rebellious flesh will not admit the supremacy of the spirit. For me this earth is as beautiful as heaven. A perfect form, that is for me true virtuousness. All the days of my life I was more concerned about beauty of the form rather than with the contents."

This conceit has remained a code of conduct professed and lived by the members of that a-social coterie of intellectuals whose influence on public and private morals continues to be destructive. Originally, the licence they claimed for themselves was a privilege accorded genius. The

"factory ware of humanity" were, on the other hand, considered bound by the law. Because of lack of "superior intelligence, the common," it was said, "would never be able to rise above the performance of work and duty, and above the grammar of virtue." Geniuses were declared to be the heroes of art and poetry who had long ago left behind the A.B.C. of virtue.

We have here a new interpretation of Shakespeare's contemptuous "caviar for the common." Unfortunately, the common are anxious to learn to eat caviar. It is a fact that whenever society has spawned a large number of intellectuals, as in the days of the Renaissance and the Enlightenment, corruption permeates society, beginning, as always, at the top, but gradually contaminating all other orders of the social body.

Although Voltaire and his like did not wish the common to participate even in their war on the Church, because they believed their philosophy to be intended for the elect only, their ideas soon prevailed in all classes of society. "Philosophy," Voltaire wrote to one of his intimates on July 31, 1775, "was never intended for the common people; the rabble (*la canaille* is the term he uses) of today resembles altogether the rabble that has vegetated for four thousand years." Even the new heaven of the philosophers was not to be shared with the common. "We will soon have a new heaven and a new earth," he writes on another occasion; "for decent people, I mean; because, as far as the common is concerned, the most stupid heaven and the most stupid earth is just what they need."

Thus the man whom intellectuals have glorified and imitated,—while Thomas Carlyle said of him, "he read history . . . through a pair of mere anti-Catholic spectacles." Nevertheless, it is true, no other writer has exercised the universal influence attained by this Frenchman. It is he is in large measure responsible for the loss to the Church; first of the "educated" middle class and ultimately of the workers.

Land Not a Marketable Commodity

A BLIND hen will at times, in spite of her failing, find a kernel of grain. Thus too economists and sociologists steeped in liberal doctrines occasionally recognize the truth.

Henry Sumner Maine, whose volume on "Village Communities in the East and West" was long considered a classic, remarks on one occasion:

"It is substantially true that, where the manorial groups (in England) survive, there are no rackrents. What is sometimes called the feudal feeling has much in common with the old feeling of brotherhood which forbade hard bargains, though like much else it has passed from the collective community to the modern representative of its autocratic chief."¹)

This is said, though the writer vindicates to the owners of lands "the right to take the highest obtainable rent for land." It is, the noted English scholar claims, "as a matter of fact and as a matter of morality, a right derived from the rule of the market." Both the explanation and the justification of the exercise of this right in England and Scotland is, so Maine, Corpus Professor in the University of Oxford, continues, "that in those countries there really is a market for land."

What is here said accords well with the liberal concept of land, that it is a mere commodity, to be sold, traded and mortgaged at the will of the owner without regard for the true welfare of individuals, the family or the commonwealth. To what evils this theory has given rise is apparent. Unfortunately the present generation, although virtually obsessed by the desire for "social security," still refuses to take the steps necessary to return to the land, meaning the soil from which we derive our sustenance, the security which, in the very nature of things, it must enjoy if it is to serve well the purpose it is intended for. Soil butchery in our country must in large part be attributed to the fact that men have made of land movable property, that it has "a market."

Professor Maine believed it doubtless that the rent of land was "infinitely slower in conforming to economical law (!), since the impression of brotherhood in the ownership of land still survived when goods had long since become the subject of individual property." He admits it would be difficult to convince him that competition rents existed in a country peopled by village communities. Exceptions, he thought, there might be.

The problem which he believed to exist in India, appeared to him "identical with that terrible problem of pauperism which began to press on English statesmen as soon as the old English cultivating groups began distinctly to fall to pieces."

At present the land question is again occupying the attention of politicians as it has so often in the past. In many parts of the world large landed estates are being divided and allotted to land-hungry peasants. In our country men plead for the family-sized farm. In this connection it would be wise to remember the results of the land policy recommended by Drusus in opposition to the demands of Tiberius Grachus. This Tribune of the people wished the small holdings to be granted landless Romans as a result of the reforms promoted by him should be made inalienable, not marketable and secure from mortgaged debt. Drusus adopted the "liberal" attitude and carried the day. Within the lifetime of one generation the farmers, who were free to sell or mortgage their land, had succumbed to the competition of the huge estates cultivated by slave labor.

Our problem is to secure our country's farmers against the very same constellation of capital and slaves which drove the Roman *coloni* from the land. With this difference: Today's slaves are made of iron and steel. They cost as much and exercise the same influence as those who supplied the owners of Roman *latifundia* with labor.

Democracy in Peril

EUROPE today finds itself facing a condition to which the *Statist*, of London, one of the world's leading financial journals, refers in the following brief statement:

"Now we are threatened with a conflict between sufficient enterprise to keep industry going and a general bureaucratic system implemented through total rule.

"Apparently," the editorial continues, "ancient Rome was faced with a similar position. The Imperial government tried to maintain what had come to be called the Roman people, really the Plebs (*i.e.* the common, Ed. *SJR*), by levies from the provinces. Various parties are now trying to win the vote by over-taxing the relatively small proportion who actually make business. From the same causes *that have brought Democracy into its present discredit* (italics ours)—it has to serve too many masters."¹)

¹) Maine. Loc. cit., London, 1871 p. 199.

¹) Loc. cit. July 3, 1948, p. 13.

If the situation is such as it is here described, if Democracy has really been discredited (at least in Great Britain), must the reason not be sought in the people, their neglect to concern themselves intelligently and diligently with the common good, which demands constant vigilance on the part of all men in the enjoyment of the franchise. Unfortunately, experience seems to justify the philosopher Kant's opinion, that "sloth and cowardice account for the fact that so large a part of humanity should, after it has long been emancipated from the governance of others, nevertheless like to remain dependent, and thereby makes it easy for others to play the role of guardians."

An occasional revolt, such as a political landslide, does not prove Kant's verdict wrong.

"Progressive" Tinkering

ALTHOUGH admitting the word progressive with a capital P is not at all to his liking, the former Governor of Georgia, Ellis Arnall, says it must nevertheless serve his purpose. Evidently, because he can find no other label to affix to himself and sundry other people of the type that hold a rendezvous in the *Nation*, of New York. Mr. Arnall makes the significant admission, "you cannot define 'liberal' in America of today with any exactness"; and as to the term "democrat," he says, "it has been associated with the party founded by Mr. Jefferson for a century and a half, whether its leaders followed his way of thought or only gave his policies lip-service." So he falls back on the term "progressive with a capital P" and proves that he and other like-minded people are face to face with a dilemma. They desire a new party, but have neither a program nor a name for the child of their desires.

All in all Mr. Arnall's "Practical Program for Progressives" is intended to demonstrate that, since "the political situation is bad," because both parties and also labor have grown inept, Progressives should move in and champion a program which is merely an enumeration of the various remedies propounded by armchair socialists and sundry other reformers since the Bull Moose Party published its list of reforms, as long as a laundry slip.

Mr. Arnall does not realize, evidently, that the mass is not electrified by the assurance, which he thinks "best of all," that "Progressives can work for national unity," or by the declaration: "The

simplest way to attack these problems (reduction of the cost of living, intelligent re-appraisal of the tax system, etc.) is through a program to secure the decentralization of industry and government." This way to the attainment of the desired reduction of the cost of living appears to the average man too circuitous; his demand is for money in his pocket immediately.

The majority of men do not wish to theorize about ways and means of procuring their daily bread. They face the problem, and a serious one it is for many, realistically. Hence the demagogue, who promises quick results from the measures suggested by him, to grant relief from evils complained of is so apt to enjoy the support of the people. And in the same degree in which adopted measures of reform fail of their purpose, the temptation arises to introduce still more radical means than those which failed to effect the looked for cure of existing social ills.

"The full dinner pail" of three succeeding national campaigns is the symbol of what the mass desires in the first place, satisfaction of its reasonable needs, even though the average man may no longer remain content with the "little here below" our fathers thought sufficed for them. It is a fair demand our expanding civilization should extend its benefits to all members of society and not permit the advantages gained to remain the privilege of the few. Our slums and other deviations from established standards of healthful living and comfort prove how far we are from granting all Americans the opportunity to share in the blessings of progress and prosperity.

There is certainly nothing new or anything fundamental in Mr. Arnall's "Practical Program for Progressives." He proposes, for instance, an extension of social-security measures. At the same time he admits: "I am inclined to think that this widespread desire for security is partly the product of the depression and the war, and that a reasonable readjustment of our economy will do more to end the demand than anything else." If this is true, then, why in the name of reason and common sense should this "readjustment of our economy"—and that means, in the last analysis, the reformation of the capitalistic system—not constitute the program to be promoted and carried out? Why apply remedies to symptoms, when the true nature and the seat of the malady have been established? How far more progressive were the Catholic Christian-Socialists of

Austria sixty years ago, when they declared social insurance a mere palliative which did not relieve society of the obligations to institute reforms of a fundamental nature. Even prior to that time they had insisted on the corporative nature of society and the necessity of reinstituting a corporative order, organized in accordance with the natural and the divine law.

As long ago as 1878, Leo XIII had instructed Catholics that God had ordained "there should be various orders in civil society, differing in dignity, right and power, whereby the State, like the Church, should be one body, consisting of many members, some nobler than others, but all necessary to each other and solicitous for the common good."¹)

Such thoughts are foreign to progressives of Mr. Arnall's type. But can we expect them to promote what Catholics neglect, who should know that the present amorphous society needs to be reformed, which means reconstituted as an organic whole, consisting of many members, endowed with the powers they need to develop and sustain themselves in health. The only alternative is the socialist egalitarian conglomeration of individuals which, incapable of creating a true society, spells the death of democracy.

Nature's Sacred Order

TOWARD the end of his account of the Moscow Conference, about Christmas time, 1945, former Secretary of State Byrnes relates that the protocol, as the final result of many days of deliberation, was ready for signature at 2:30 in the morning of December 27. However, Molotov, by raising a further demand, caused delay so that it was 3:30 a. m. when the participants in the meeting could finally declare their work finished. Mr. Byrnes admits to having been tired; all of them were, in fact. But he believes it probable that both Molotov and Vyshinski were less exhausted than the non-Russian diplomats, "because they customarily begin their working day at noon and often extend it past midnight." They were more accustomed to a steady succession of late hours than an American, it appears to the narrator who long ago had learned that his constituents expect him to be at his office at nine in the morning."²)

The episode, related in "Speaking Frankly," put us in mind of an opinion expressed by the distinguished Père Lacordaire, which may explain more than one disturbing feature of daily life and political action of a national and international kind. The Dominican, who so impressed his contemporaries with his forceful conferences, has said:

"In times which were more Christian than ours, all normal families and all great minds observed the principle to seek sleep early in order to rise early. As I was about to leave home, at twenty years of age, to go to Paris, an excellent man, who took an interest in me, told me in these words what has ever remained with me: 'If you desire to be everything that God demands of you, and if you wish to live a life in accordance with the mandates of nature, never stay up longer than ten o'clock in the evening'."

And the mature man and great preacher, who succeeded to draw to his pulpit in Notre Dame at Paris, a multitude of people of high state and low state, far from ridiculing this opinion, explains:

"Today, men, misled by widespread, but seriously-punishing deception, attempt to harmonize serious labors with the enjoyment of ordinary pleasures. Until after midnight one acts the man of the world, to become, having awakened, a writer, a scientist, a public official, yes, a minister of State even after arising. Nature, overburdened by this two-fold weight, revenges itself by feeble-mindedness which, not known to the ancients, dulls the nobler faculties."

Lacordaire counsels those, who may peruse his letter on "Reading the Bible": "As in all your other actions observe the sacred order of nature. You can not transgress its majesty and remain unpunished. But you will not remain unrewarded if you honor in nature's laws the Hand which gave them, and which, by creating the world for man, is everywhere a blessing for him who honors this Hand, and a punishment for him who desecrates it."

Such truths the world has lost sight of. There exists an appalling disparity between the efforts of physiologists, hygienists, dietitians, educators, sociologists and a sundry lot of reformers, all of them animated by the intention of providing for man knowledge, health, prosperity, happiness, and the results they achieve. But to all of them applies the opinion of an eighteenth century sceptic, we believe it was Voltaire, who, speaking of the multitude of philosophers, who taught in Athens,

¹) *Quod Apostolici Muneris*. Social Wellsprings. Musslelin. Bruce, Milw., 1940, p. 18-19.

²) *Speaking Frankly*. N. Y., Harper Bros., 1947, 121.

said: "But they couldn't change the moral attitude of anyone living around the corner from them!"

The Federal Government is to be made the nation's health warden. But can it impose on a

generation so prodigal as ours, respect for the natural law? The natural law is a mere Indian summer gossamer unless it is obeyed as God's ordinance inscribed in the heart of man.

Contemporary Opinion

THE prosperity of a country requires that all sections of it be alive to their duties. There can be no doubt that employers all over the world are doing the right thing by their men in a growing measure, partly through pressure of public opinion, partly as a result of direct action by the employees, partly because of State legislation. Whatever the reason, matters are improving at their end. Care ought to be exercised that the pendulum does not now swing to the other extreme. The worker who has been illtreated all these years has now tasted power; he has the sympathy of the public as well as their support. There is the risk that he might exploit these. In not a few instances the employee has overstepped the line in right conduct. It is time he were reminded of his duties.

The Examiner
Bombay

The recent decision of the Supreme Court in the Champaign, Illinois, School Case has produced many historical interpretations of the first amendment to the Constitution. Most of the attempts to justify the wording of the decision by Justice Black have merely emphasized the fact that many of his points about the separation of Church and state in the United States are *obiter dicta*, much like Justice Taney's *obiter dicta* in the Dred Scott case. The discussion in Congress on the first amendment, as contained in the *Annals*, shows that the speakers were so anxious that the amendment would not be used to the disadvantage of religion, that some even opposed the amendment until they could be assured that it would not hinder religion. Disestablishment was certainly intended but not a "high wall of separation." Neither Jefferson nor Madison had any more right to interpret the amendment or the Constitution than Daniel Carroll, who insisted that the amendment be so framed as not to offer any hindrance to religion. The wording of the decision offers ample support for the contention of the late Monsignor John A. Ryan, in discussing

the minimum wage decision, that opinions of the Supreme Court in such matters really express the personal philosophies of the justices.

*The Cath. Historical Review*¹⁾

Obviously, in its way, eastern Europe needs a Marshall plan as much as western Europe. But where is the generous patron to be found? Will Russian policy use the eastern bloc as a complementary area to meet Russian needs? Or is it Moscow's intention that its members should become prosperous and efficient in their own ways? It might be expected that Russia would assume Germany's pre-war role . . . Like Germany, Russia has an almost unlimited demand for what eastern Europe might produce; like Germany it uses its influence to shape its plans and economies in required directions. But, unlike Germany, Russia has not readily available the means to re-equip and develop these backward countries. This explains the element of uncertainty—even of fantasy—which marks some parts of their national plans.

If foreign trade does not prosper, if national plans begin to clash and overlap, if scarce materials are not pooled, if political considerations interfere with efficiency, and if Russia does not later play the role of lavish and far-sighted capitalist with capital and raw materials—what happens? The answer appears to be, on present evidence, that the industrial revolution goes on as it did a hundred years ago in the west, with the exploitation of a mass of cheap labor. There are millions in the excess rural population who will fill the armies, the police forces and factories—unskilled but easily manageable human material. For special tasks there will be political prisoners—whose numbers are likely to increase as eastern Europe moves further towards "popular democracy." What cannot be done by machines will be done by bare hands, painfully and slowly, but done none the less.

¹⁾ July, 1948, p. 204-05.

No clear and definite answer can be given to the question whether the eastern bloc is likely to achieve economic strength and independence. It can only be suggested in the series of "ifs" and queries given above. The peoples of eastern Europe are patient and hard-working; the land has its riches, and the paper plans, if less original than their authors like to think, are at least on sound capitalist lines. There is a genuine effort towards higher standards of living. Progress towards them may well be made if satisfactory solutions are found to the main.

The Economist
London

Today few homes are means of making income. Even on most farms, the home is the family center rather than the income producer. The income is produced in the barns and fields. The tax paid on a home must be paid from income. If the home owner has no income, his tax is a capital levy. In other words, a home should not be taxed. Every man should have the right to own a home free from every lien and tax up to a reasonable value. The State of Texas has such a clause in its constitution.

America today must take stock of its moral resources. No man knows the path we are moving on, nor just where we are moving to. Today thousands of young men are building homes; they are investing their lives, their jobs, and their faith in democracy, in those homes. If a major slump in employment should come and they lose those homes, they will lose faith in our democracy. We know that our present system of taxation is outmoded and unjust. We impoverish the thrifty to feed the wastrel. Let us keep faith with our children by working in our Granges and lodges and with our lawmakers for a better and more honest system of taxation.

W. T. B.
The Rural New Yorker

Regrettable as it may be, it cannot be denied that men of sufficient intelligence to attain worldwide celebrity or notoriety, whichever phrase is preferred, have been Left Wing and failed to see the consequence of advocating nationalization and even Communism. Karl Marx himself never foresaw that the only possible way of implanting his program was through totalitarianism.

The Statist

Fragments

A PARTICULARLY important condition limiting the right to strike was mentioned by the Pope in his address on what is today a burning question for which only the totalitarian State has found the answer. Only when a work stoppage *does not violate the liberty of others* can it be considered legitimate.

It will be noticed, Rt. Rev. Edward Hawks remarks, that no one dares any longer to call himself a Conservative. Why is this so? Surely there is nothing wrong with being conservative, if the term is properly used. Is it because we have become so infected with the notion that nothing can be good because it is old? Could there be a more ridiculous proposition?

It is a wide-spread belief in Spanish-America that the Communist cells now found there everywhere date from 1938. It was then 200,000 Spanish Republicans were admitted to Mexico as refugees, assisted by the Roosevelt administration. From there they spread to South America. The Bogota riots bear the imprint of the Red Hand.

With the Hitler regime in mind, the reader may believe the author of the following lines to have thought of Germany:

"Her slaves are soldiers, and her soldiers slaves!
Her knaves are rulers, and her rulers knaves."

It is the author of the "Revolutionary Plutarch," "a Gentleman Residing in Paris," who applied them to France, after Napoleon Bonaparte had assumed power early in the last century.

A large part of the prevailing uproar about Communism finds its explanation in a statement by Professor John Graham Brooks from the beginning of the century: "The only heresy that is now dreaded is economic. Religious heresy is no longer an offense. No one objects even to political heresy further than it implies an attack on some cherished form of property."

A distinguished Swiss writer, "Jeremias Gott-helf," is the author of the following apophthegm: "As a result of unlicensed liberty men suffer ruin, not by hundreds but by thousands."

THE SOCIAL APOSTOLATE

Theory ——— Procedure ——— Action

Bishop Muench's Message

*To the Members of the Cath. Central Verein
and Nat. Cath. Women's Union, in Convention
assembled at Milwaukee, Wisconsin*

My Dear Friends:

Far from my beloved home city where you are assembled in Convention, I sent you a word of heartfelt greeting. The conditions of these grave times prevent me from being with you in person, but let me assure you, I am with you in spirit.

You have chosen as motto this year words that are weighted with gravest importance: "The great hour of Christian conscience has struck." Spoken to a multitude of several hundred thousand people in the world-famous Square of St. Peter, Rome, our Holy Father now addresses them to you, men and women of the Catholic Central Verein of America and of the National Catholic Women's Union.

Our Holy Father wants you to dedicate yourselves with new fervor to the high mission of helping, each in his own way, to reinvigorate the conscience of mankind. The voice of conscience has grown weaker and weaker. Its rightful demands for recognition and reverence for spiritual and moral values go unheeded in a world that is filled with the clamor of earthly strife and conflict.

To you comes the challenge from the Holy Father to help bring men back to their senses, to their Christian tradition, to their duties as children of God and brethren of Christ.

Accept the challenge with enthusiasm and with courage. The Lord is with you. He cries out to you: "Have faith. I have conquered the world."

Shake off all indifference and lethargy. Arouse yourselves to action. Wholeheartedly take your

place at the side of Christ. These are not times for half-measures and thin-blooded compromise. You are either with Christ or against Him. For you as followers of Christ the choice is already made.

These words are written to you on German soil. Despite the misery in which your brethren in Christ here are compelled to live, citizens of a once proud and prosperous nation, refugees and expellees by the millions, crowded into barracks unworthy of human beings, hungry and famished in an impoverished land, they nevertheless are girding themselves to do battle for Christ. They have learned from experience, bitter and harsh it is true, how fleeting, how petty, how valueless are the things of this earth.

Unite with them in the spirit of your faith. Throw yourselves with the ardor of battle-spirit into the fight for the things that really count. You have traditions of Catholic Social Action such as no other organizations possess. Make their ideals and principles count back home in your small circles of associates and friends.

Read the utterances of our Holy Father carefully. Study them. Bring them to the attention of others at home, in shop, office, and store. They are rich in thoughts and inspiration for effective social action.

With all my heart I wish you well and send you my blessing for your deliberations, plans, and activities.

May the Lord be with you. May He strengthen your resolve to spend yourselves in His cause, in season and out of season, to the end that His holy name will triumph over His enemies. In all things Christ.

ALOYSIUS J. MUENCH

Bishop of Fargo
Apostolic Visitor in Germany

Three great objectives are before the Irish people and the Irish nation today, 150 years after the fight of '98. First, we have to recover the unity of Ireland and bring the North in with the rest of Ireland into complete Independence. Secondly, we have to restore the beautiful, rich, Christian culture and way of life that gave us those fine

men of '98, and that entails the full revival of the language and the ideals of our hearts and minds. Thirdly, and this is the most desperately urgent of the tasks before us—we must stop the emigration and flight from the countryside that is bleeding Ireland to death.

VERY REV. MICHAEL, O.F.M.CAP.

Moral and Cultural Progress

Pius XII Counsels Labor

IT is a remarkable message the Holy Father addressed to a vast multitude of workingmen, thirty thousand of them, assembled in the Vatican City on the feast of SS. Peter and Paul. Members of all of the Catholic Workers' Association of Italy, founded a little over three years ago. But let no one believe the wise words of counsel spoken by His Holiness on this occasion concern only Italian workingmen. They are of world-wide significance, because the economic and social conditions which gave rise to the estate of modern labor are universal today.

Struggling for their rights and toward a reformation of the existing economic order, the workers need sound counsel and wise guidance, protection from their "friends," whether liberal, progressive or red, who curry their favor for selfish reasons. A close observer of human affairs, impelled by genuine love for the masses struggling with the evils of the present, the terrible legacy of the perversion of morals for two centuries, Pius XII speaks to the workers with a voice full of tender compassion for the lot of those whom he knows to be heavily burdened and therefore tempted to follow the road said to lead to the new State, where flow milk and honey in abundance.

Let us begin by quoting from the Pope's address to the members of the Catholic Workers' Association the warning not to rely on mere numbers, a danger which threatens every Catholic organization in an age which glorifies bigness and external power. "Of what use would many names, inscribed on your membership lists, be," the Pope said, "if those who bear them are not so many active units, if each one does not in his particular group and field of labor cooperate actively with all other Catholic workers? If not every part of the organization is imbued with like principles and aspirations, like tendencies and the intention to condemn what is wrong or evil."

Self-Help and Mutual Aid

The Holy Father stressed also the obligation of the workers to help themselves and one another, and not to depend too much on the State, a timely and necessary warning. Having referred to the aid State and Church may be able to extend to workers, the Pope continues:

"Certainly no one thinks of withdrawing such benefits from the working classes, but they are not the only ones to ask it and in these too long years of eco-

nomie crises, those who invoke aid have become so numerous that the Church itself, and in particular the Holy See, in spite of its many cares, can so often only mourn its own insufficiency to uplift, to help all those who turn to it.

"Therefore the workers, just like the other classes, must count on their own forces, on their own defence, on their mutual assistance, in the exercise of which the fundamental point is the sentiment of intimate solidarity among those who give and those who receive.

"And in this consists the importance of the exigency of which we have spoken and of the apostolic work which the Association is called upon to accomplish, permeating the entire life of the workers with the true principles of Christ."

His Holiness proceeded to consider furthermore the questions uppermost in the minds of the workingmen the world over:

"Everywhere one notes a sense of ill-being and of discontent. The worker is not satisfied with his fate and with that of his family. He affirms that his gains are not proportionate to his needs. No one more than the Church has sustained and defended the just requests of the worker.

"But are such asserted disproportions and insufficiencies due always and only to the moderateness of the gain? Does not the increase of needs count for anything? Without doubt, there are necessities that must be urgently satisfied—education of children, the healthy refreshment of the spirit and body."

Pius XII points out, what the "friends of the workingman" refrain to mention, namely that "the modern anti-Christian immoderate desire for pleasure and indulgence tends to permeate even the working world." From this, and the reckless use of public funds to satisfy immediate needs there follows, the Pope adds, "the difficult but not so evident mission of the Workers' Association: that is, to promote individually the spirit of Christian thrift, of the conscientious regard for all things which concern the common good, so that always those who know their responsibility may prevail."—"Of great importance," so runs another statement, "is the amount of the wage or salary which the father of the family, and perhaps the elder sons bring home monthly or weekly. Even more important is the sensible care to use wisely the income for the real needs of the family. In the end it is the woman in the home who knows how to manage household affairs."

A Wide Field of Endeavor

"No one can deny," the Holy Father added in explanation, "that the Association is now offered a new field of activity for the support of this class of working women, with the instruction of its members, with

institutes for the training of mothers and for the girls, with entertainment in spare-time hours, for a healthy spiritual and corporal uplifting for youth.

"Really, the wage or the salary are not the only richness of the domestic hearth. Knowledge acquired in school and that regarding one's own office, trade or art, physical health, the well-being of the mother and child, a healthy and neat home, also contribute to beautify and cheer the home, with great advantage to the union and mutual affection between members of the family.

"And what a new work of activity for the Association. How many Catholic teachers, doctors, jurists and others, men and women, in city and in country, would willingly lend their aid to educating the people! But the people must be intimately disposed to co-operate with this apostolate work, to want to help themselves, to have themselves a high and truly Christian concept.

"And so, we now return to the essential point—you may be apostles among your people or, on the other hand, you may be apostles to those who are not, but should be with you. Only if you meet this condition can you be satisfied that you are travelling on the right road."

The Goal

"But in order to advance on the road one travels," the Pope told the workmen, "and in order to set aglow hearts, and especially to win youth for your cause, one must always have in mind the high goal the movement should strive to attain. It is quite correct to say to an organization of truly Christian workers,

who are as conscientious in regard to religious obligations as they are capable to perform their tasks, that they are able to harmonize the protection of their economic interests with the strictest sense of justice and with the sincere intention to collaborate with the members of other classes of society for the Christian reconstruction of social life.

"Such is the scope of the movement of Christian workers, even though they may be divided into Unions of different kinds, one of which may be devoted to the defense of their legitimate interests in the field of labor—which is the proper duty of Unions—while another may engage in promoting mutual assistance in the economic field, as, for instance, consumers' cooperatives, while, again another type of organization promotes the religious and moral welfare of the workers. These are the Catholic Workers Associations."

The last statement of Pius XII again reiterates what his predecessors have emphasized on so many occasions: The obligation to organize Catholic working men, irrespective of their affiliation with neutral Unions, in societies intended to protect and promote the spiritual and moral welfare of their members. The address from which we have quoted should, therefore, be an incentive to found organizations of the kind referred to in all parts of our country. Not a few of our labor papers demonstrate the need of such action.

A Faulty System

What a Strike Cost One Farmer

ALL through the spring of the year, as well as in the early summer, there was little mutton to be had in St. Louis butcher shops. As for a roast of lamb, it was a high-priced rarity. This condition reminded us of the herds of lambs we had seen on Kansas farms last fall, shortly after their arrival from ranches in far-western states. The animals had been bought with the intention of feeding and fattening them with the products of Kansas farms. Ultimately they were to be marketed sometime in the spring. It was only then the feeder would realize on his investment, consisting of the price paid for the lambs, freight, expensive feed, and a good deal of labor. Not to speak of losses due to death of some of the animals.

With these facts in mind we wrote to a friend, on whose farm we had seen a fine lot of western lambs which, as we knew, would demand a good deal of nourishment and care before they could be sold to advantage. "How did your enterprise

turn out?" we inquired. "What has your experience been, what your reward?"

The answer came in the shape of a letter of ten pages of medium size. The contents throw light on economic conditions as they affect the farmer who is generally believed to be in clover. No account is taken by superficial observers of his dependence on the weather and markets. Moreover, general conditions of the country, social unrest, lack of employment, these and other factors influence in a high degree the farmer's financial and social security.

Thus the Kansas farmer of whom we have spoken, discovered that he had lost a considerable sum of money as a result of the enterprise he had engaged in. While he received \$13,334.42 for the lambs, they cost him \$16,344.00. And this amount does not include wages for himself and two sons for the time and effort devoted to feeding, watering and otherwise providing and caring for the animals from the day of their arrival on the siding near the farm to the day of delivery

at the packing house in Wichita, some five months later.

Moreover, and this is the crucial point of our story: The loss incurred was not due to natural causes, a national calamity or a serious break in the market. Nor was the feeder at fault. His misfortune is attributable solely to conditions he could neither foresee nor avoid. The cause of his misfortune was the strike of the packing house workers, which our friend calls "well-timed." That is, from the standpoint of the packers.

In consequence of the strike, which lasted for sixty-five days, the price of lambs fell to twenty dollars a hundred, while the feeders were obliged to sell, because the animals were now fat and their value in the market would deteriorate if fattening continued.

It is estimated that one hundred thousand lambs were fattened in the Wichita area last winter. One livestock commission merchant sold no less than sixty thousand lambs in the fall. And all of them were ready for slaughter when the market dropped to a low level which caused the feeder to lose heavily.

But did the price remain stationary? By no

means. Within twenty days after the strike had been settled, lambs sold at thirty-two dollars a hundred. And the price asked the consumers was, of course, based on this figure. The packers, on their part, pocketed a huge profit from the sale of lambs bought at twenty dollars per hundred weight. Our friend feels that labor too was at fault, because the workers could have terminated the strike by accepting the packers' offer of an increase of eleven cents, which they were satisfied with in the end. "Now I ask you," the Kansas farmer writes, "were you able to buy lamb chops any cheaper when we feeders were selling our lambs at a loss? Here, at home, the buying public was not so fortunate. Consumers were asked a good stiff price for every pound."

The writer draws the conclusion from his experience that cooperation is the only means left to the farmer to protect himself against exploitation by enterprisers. But there is something else needed: the elimination of usury from economic life, the condemnation of the practice to buy cheap and to sell dear. It is the spirit of capitalism must be conjured. If this is not accomplished, the reaction against the sins of the existing system will be State Socialism.

Participation in Management

Labor's New Role

GRADUALLY, very gradually, indeed, the idea is gaining ground that the existing wage system which is definitely committed to separation of the workers from the ownership and management of capital invested in industry, the means of transportation, mining, must undergo a change. The difficulties in the way of such a reform are, of course, very great. But we may ask today, as Karl von Vogelsang, the distinguished promoter of the Christian Social school of thought, did seventy years ago: "Is it really true that the close coordination of labor and capital in the person of the worker can not be made general? Is this coordination really found only in the most primitive and narrowest conditions of human society? Can there be no far-reaching development of the human abilities under these conditions?"

The answer to these questions depends upon the fitness of labor to participate in management and the willingness to make the sacrifices added responsibilities would call for.

An Irish labor leader is apparently confident the workers are willing and capable to go forward to participation in management. It is in his presidential address, delivered to the annual conference of I.T. and G.W.U., of Ireland, Mr. W. McMullen pleaded with the men to consider the new departure suggested by him. He said:

A sense of responsibility in these matters will demonstrate the fitness of the workers to occupy their rightful place in the management of industry. This should be the next big step forward in industrial relations and cannot be much longer delayed in any advanced country.

The Government should take the necessary steps, as an initial experiment, to ensure participation in the Boards of Management of such bodies as C.I.E., E.S.B., Bord na Mona, etc., which are either partially or wholly financed by the citizens, and thus set a lead which privately-owned industry could follow.

Such responsibility and participation in the management of industry by the workers could be the most effective antidote to the Communist menace which is threatening to undermine the fabric of our civilization with its denial of national sovereignty, freedom of worship, freedom of speech and freedom of the Press, and all such things as add to the dignity of man and are priceless in human relations.

As if in answer to the plea expressed above, so the *Irish Catholic*, of Dublin, reports, *Irish Industry* insists that proof of a capacity for management should be an essential preliminary to workers' participation therein:—

Periodically we read of vague appeals that workers should be allowed to take part in the management of the concerns in which they work. We have pointed out that a Labor Government in England has turned down a similar proposal and for a very definite reason—that an individual must show a capacity for management before he can be allowed to assume managerial functions; that being a worker is no guarantee that he possesses that necessary qualification.

It is interesting to note in this connection that the British Trade Union Congress, held in September of last year, having discussed this problem, recognized as basic that certain qualifications, educational and otherwise, are necessary before any worker is qualified for managerial responsibility. That Congress asked the General Council to review and enlarge the educational opportunities open to trade unionists so as to give the workers the necessary background and qualifications for the greater responsibilities that must, of necessity, fall upon them.

In Great Britain, nationalization may influence the development of the policy under discussion.

Addressing the Association of Catholic Trade Unionists at Leeds earlier in the summer, Fr. John Fitzsimons, M.A., having said that by 1950 there would be six million people in nationalized industries in Civil Service and Local Government, added, the only workable policy would prove to be "workers' ownership" and "joint management" under which the workers could have a real share in running of industry.

We should at least not consider a development aiming at the purpose referred to impossible. Both the Guild System and Cooperation had for their founders plain people. Nevertheless, it came to pass that Guildsmen not alone controlled the trade and commerce of medieval Communes in Italy, Germany and the Low Countries, but in many cases they were also in possession of what we would call "political power." In other words, the entire magistrate consisted of Guildsmen, who ruled more than one great Commune. But the serf who had sought freedom in the City, and there helped to organize and promote the guilds, did not at once attain the ability to conduct trade, commerce and public affairs. To gradually attain the knowledge and experience necessary to assume a full share of the burden of economic and political affairs today, should not prove beyond the ability of what is known to us as Labor.

In the two decades between the World Wars, fact-finding and interpreting surveys indicated rural social, mechanical, and financial adjustments and disruptions, for good or bad, that, in comparison with previous changes so designated, might properly be classed as revolutionary. Even more determining for farming and rural life have been recent developments in technology and social organization achieved largely through State and Federal research and extension agencies, and recorded most informingly in their yearbooks and bulletins. Popular writers, for their part, have not failed to exploit the more dramatic features of plant and animal breeding, new insecticides and fertilizers, and such mechanical wonders as the general-purpose tractor with rubber tires, the perfecting combine, and corn and cotton pickers.

It appears, then, that our "revolution," if so it can be called, is a continuing one that, thus far, has developed through several fairly distinct stages. Economic historians are coming to dis-

tinguish, not one, but a series of industrial revolutions, the first marked by the establishment of the factory system; the second, since the 1850's, during which new power agencies and technical processes were added; and the third, since about 1918, when the techniques and organization of "mass production" have appeared. Essentially parallel stages in agricultural development, somewhat more retarded in the first, indicate rates, degrees, and kinds of change which must be distinguished if we are to be measurably realistic.

EARLE D. ROSS and ROBERT L. TONTZ
*Agricultural History*¹⁾

Increased mechanization, Fr. Joseph Degen writes, may represent progress, but it is no cure for the moral chaos from which the world is suffering today. Spiritual diseases require spiritual remedies. What is needed is a renaissance of religious, moral, spiritual and cultural ideals.

¹⁾ Vol. 22, No. 1. Wash., 1948, pp. 34-35.

SOCIAL REVIEW

Catholic Social Action

PLANS for a great International Congress of Catholic nurses to be held in Rome during the forthcoming Holy Year (1950) were set on foot at the recent meeting in Paris of the council of the International Committee of Catholic Nurses' Associations.

A message from the Pope invoked "abundant light for the Council" and voiced paternal encouragement of "their studies of their professional problems in the spirit of filial obedience to the Church."

ESTABLISHED by Cardinal Griffin, London, in 1946 to provide advice and guidance for Catholic husbands and wives in their marriage difficulties, the Catholic Marriage Advisory Council has so far dealt with over 1,000 applications for help from all parts of the country. Most of the applications have come from London as the Council's only centre is situated there.

The Council has recently completed a series of three courses on "Successful Marriage and Family Life" for army personnel, attended by some ninety officers and other ranks from the regular army and the Air Transport Service.

THE Report of the St. Louis Archdiocesan Rural Life Conference for the year 1947 is a record of outstanding accomplishments. During the fiscal year about fifty rural Catholic parishes in the Archdiocese were provided either with buildings or (and) school buses, or a wide variety of supplies required for school purposes in a rural community. Expenditures amounted to \$104,519.08; part of this sum, \$30,400, was taken from a Reserve Fund, set aside during the war for post-war building purposes, etc.

Contributors to the Rural Life Conference in 1947 were the clergy of the Archdiocese, the parishes in St. Louis and St. Louis County, and environs. Also institutions, organizations and lay benefactors in city and State. Most Rev. Leo J. Steck, recently installed as Co-Adjutor Bishop of Salt Lake City, Utah, was Director for a number of years.

BOTH secular and ecclesiastical authorities have over the centuries endeavored to regulate and even abolish begging. The success attained by these efforts was never complete. Recently a Spanish prelate, Archbishop Plaeché of Valencia, has inaugurated a move to put an end to begging by means of *El Banco de los Desamparados* (the Bank of the Unprotected) to aid the needy. The bank was placed under the protec-

tion of Our Lady of the Unprotected in whose honor the principal church in Valencia is named.

It will be supported by the contributions of parishioners, commercial and industrial enterprises, restaurants and theatres, as well as by special collections to be taken up in all the churches on the second Sunday of each month. The Archbishop's initiative was praised by government officials who pledged support to the project.

IT now appears that the International Apostolatus Maris Congress will be conducted in Rome next October. It is the first event of this kind since 1938, when the Congress met in Glasgow, Scotland. Since then, the Apostolatus Maris movement has been greatly extended and new problems have arisen which call for a solution. There is the question, for instance, of having an evening Mass and non-fasting Communion for seamen, and the problem of having Port Chaplains and Clubs for them in large ports in missionary lands, such as Alexandria, Canton, or Copenhagen. These problems are to be dealt with at this year's Congress.

In our country there exists, at the present time, eleven Catholic Maritime Clubs; they are organized in the National Conference of the Apostleship of the Sea. *The Catholic Maritime News* is published from the organization's headquarters at New Orleans.

Co-operation

ESTABLISHMENT of a complete co-operative medical plan for the Maritime Provinces, was urged at the 14th annual convention of the Nova Scotia Credit Union, held at Sydney, N. S., by Rt. Rev. M. M. Coady, director of the St. Francis Xavier's University at Antigonish. In his vigorous speech he urged the people of eastern Canada to "come off the fence of indecision."

He emphasized that the delegates should decide what to do and be loyal to the things that are necessary to building of a great civilization.

AN astonishing account of services rendered comes out of Pennsylvania, where five hundred dairymen in one section of the state sold their milk through the Lehigh Valley Co-op. Farmers, Allentown, for nearly \$4,000,000 during their fiscal year ending January 31, 1947. The figures in detail were presented at the 14th annual stockholders' meeting. The organization incurred considerable expense to operate its modern

milk plant with its 50 routes, 26 retail and 24 wholesale.

But the milk shippers put in their own pockets 68 cents out of each dollar taken in or a total of over \$2,700,000, which is a vast improvement over the 38 cents out of each dollar they received in 1933 when they were under dealer domination. One explanation for the high return is that more than 80 per cent of the milk was bottled and sold in quart fiber containers.

Absolutistic Tendencies

AT present a Commission, appointed by the Swiss Parliament, is engaged in preparing an act intended to control and eradicate tuberculosis in Switzerland. Now ninety-four physicians of the Canton Vaud have addressed a communication to that body, protesting against making a certain measure compulsory.

The law would demand that what is known as the *Schirmbildverfahren* should be applied periodically to all members of the community. The signatories to the complaint declare compulsion in this case to be psychologically, socially and medically evil. Therefore neither the expense nor the curtailment of freedom inherent in the measure would be warranted.

State Control of Intellectual Life

DOMINATION by the State over the mind of the people must inevitably result from a policy such as that responsible for the distribution of 936,777 text books by the Government of Saskatchewan. According to an official report that number of books was disposed of by the Province's Book Bureau during the fiscal year 1947-48 at a cost of \$447,000.

Of the total, 193,608 were free public school textbooks, and 682,991 retail texts, workbooks and teachers' reference books. The remaining 60,178 were sold directly to school districts for recreational reading.

In Czechoslovakia a Theatre Bill passed by Parliament in the spring has already brought all theatres under public ownership, the right to manage a theatre being held only by the Government, district and town councils, national cultural organizations, or cooperative units of actors.

Children's Allowances

IN the Netherlands a solution for the problem of paying the father of a family a higher wage than to an unmarried man has found the following solution: Every worker, who has one or more children under 16 years of age, is entitled to an extra allowance. For the first three children it

amounts to forty cents a day, for each following child 50 cents a day. Premiums are paid by the employer. Workers earning more than 10 guilders a day are not entitled to this allowance.

Preparations are now under way to raise the allowances to 10 guilders a month for each of the first three children, and 12½ guilders for each additional child.

American Films

CHRISTIANS all over India, writes a contributor to the *New Leader*, a Catholic weekly of Madras, will be glad to learn that Indian censors are busy cutting off undesirable scenes in American films meant for show in India. Scenes depicting murder, torture, heavy drinking, social crimes and, in general, the baser side of life are to come under the censor's knife. Such scenes have been condemned by clean-minded Christians in America itself.

Western films depicting low life and unclean morals, the article continues, have not only a debasing and devastating effect on our young men and women, but they also present a very unfavorable, not to say unfair picture of western life, before eastern eyes. Westerners will, therefore, welcome the action of Indian censors in cutting off undesirable parts and even, if necessary, in banning whole films. Pagan Hollywood will, of course, howl in rage, but clean-minded people, all over the world will rejoice.

In Behalf of Temperance

A RESOLUTION, addressed to the Government of Eire, not to adopt the legislation intended to permit the opening of licensed premises in the provinces on Sundays was passed by the Executive Committee of the Irish Association for the Prevention of Intemperance. It was the view of the Committee, the resolution stated, that any change in existing facilities for Sunday drinking, should be in the direction of abolishing those facilities in the areas where they at present exist.

Similarly, Pioneer meetings have expressed their condemnation of the contemplated legislation in the name of their movement. One of the declarations declares:

"In view of all the misery which the widespread abuse of drink has caused and is causing, the proposal to introduce this bill is certainly nothing short of lamentable. The Voice of the Church has been raised in protest against it.

"Every loyal Irish Catholic of commonsense will be wholeheartedly in support of our Bishops, and will give to their Lordships' suggestion the fullest co-operation by 'offering to the proposal their most resolute opposition.' "

Prisoners of War

WITH utter disregard for the hitherto accepted laws of war pertaining to enemy prisoners, not the Russians alone but also France and Great Britain are retaining Germans over three years after cessation of hostilities. A Catholic priest, Fr. Owen Steele, a former Australian Army Chaplain, recently protested in Brisbane, "it was iniquitous that 4,700 German prisoners were still to be at work in the Middle East for tenpence (18 to 20 cents) a day."

Fr. Steele went as representative of the "Rats of Tobruk" association when Lieut.-General Sir Leslie Morshead unveiled the Tobruk memorial. He said the 1,200 Germans now at Tobruk were "splendid types" but were becoming cynical of Britain's claim to be a friend of the new Germany.

Ceiling on Wealth

AN editorial in the *Catholic Herald*, of London, quotes Professor O'Rahilly's comment on the teaching of St. Thomas that "a man ought to have exterior goods not as his own but as common, so that he readily shares them with others in need." Following Aristotle, Aquinas denounced "the desire for gain which knows no limit but extends indefinitely."

While paying lip-service to this repudiation of the acquisitive society in which we live, in practice we tend to hold up for our youth those who have "made good" by amassing fortunes or by having a disproportionate income. Prof. O'Rahilly suggests that some effort should be made to determine the upper limit or maximum of income or capital which a socially just order would sanction. The proposed remedy may be compared to the precaution of closing the barn door after the ox has escaped. We would suggest a prophylactic remedy. (Ed. *SJR*.)

Farm Custom Work

A NEW departure in agriculture, known as "custom work," is said to be due to scarcity of farm machinery, but is probably also accounted for by the high cost of farm equipment. The fact that farmers must depend more and more on machines to replace the lack of laborers is another factor in the development of "custom work on the farm." The *Rural New Yorker* believes: "This is a sound proposition for all parties concerned, the one objection being that it is not always possible to hire the needed machinery at a time when it is most needed. Many farm jobs, though, are not so seasonal that they have to be

done at a given moment, such as plowing and disking."

The question is what is a fair charge for this custom work. A recent survey at the Iowa Experiment Station reports the following as the cost basis to the custom worker for operating the machine (average, per acre): Combine, five foot, \$3.59; corn picker, two row, \$3.57; corn planter, two row, \$1.14; cultivator, two row, \$0.98; disk, single 10 foot, \$0.66; disk, double eight foot, \$0.88; ensilage cutter, stationary, \$3.27; grain binder, eight foot, \$1.56; grain drill, 12 foot, \$0.85; mower, seven foot, \$1.07; plow, two bottom, \$2.43; rake, dump, \$0.74; side delivery rake, \$0.81; spike harrow, 18 foot, \$0.29; spring tooth harrow, \$0.73; and baling, one-man baler, \$3.20. To these base figures must be added a fair profit for the operator, figured, according to the Iowa survey, at approximately 50 per cent for the combine, corn picker and ensilage cutter (\$5.40, \$5.35 and \$4.90 per acre respectively), to 20 per cent for each of the other machines listed.

Housing

TO what extent the modern State must go to atone for the sins of the State which refused to interfere in behalf of the members of the submerged classes, the following example reveals. The National Housing Commission of the Union of South Africa has been authorized to build sub-economic houses for Africans. The whole crux of the question has hitherto been the bearing of the loss incurred. The Central Government was prepared to bear 75% of the loss on African housing, but had fixed £30 per year per dwelling as the maximum. Local authorities have said it is impossible to build within that financial limit. The Central Government has now decided to build the houses itself, while the buildings will be leased to the local authorities.

The need for housing for Africans is most urgent. For example, it is estimated that in the Cape Peninsula the African population is now 154,000. There is actually accommodation for about 16,000, and the remainder are living in very bad conditions.

Women Gainfully Employed

IT was the Convention of the Railway and Steamship Clerks, conducted in 1947, rejected the resolution: "That in the event of a lay-off due to depression, reorganization, etc., any married woman whose husband is employed shall be released prior to any other person, married or single, who has dependents to support."

Among the total one thousand delegates there were two women.

HISTORICAL STUDIES AND NOTES

THE INDIANS OF NORTH AMERICA

By the
REV. FRANCIS PIERZ,
Catholic Missionary

Translated from the German by
FR. EUGENE HAGEDORN, O.F.M.

(Concluded)

FROM what has been said, it is easy to understand, why the Indians are so lazy and indolent, and so slow to become accustomed to work, because they reap without sowing, and by fishing and hunting can obtain their food so easily and abundantly.

The Minnesota Territory, in its natural state, however, does not produce so many kinds of food for men only, but many things to feed domesticated and wild animals.

This excellent grass land, hardly surpassed anywhere in the world, produces for cattle and all other grass-eating animals an immense quantity of hay, enough to feed and fatten millions of heads of cattle. It would be able to supply the whole United States with meat. Hogs, too, could be raised and fattened in Minnesota in large numbers, because in summer they feed themselves on the grass without any care; in fall, however, they almost fatten themselves on acorns, as I have observed on several farms.

Sheep-raising, too, would pay very well here, because the sheep find excellent pastures in the great prairies, where lush grass and water are nowhere lacking. And in temperate climates, the sheep produce better wool than in torrid countries; nor do they lose wool so easily on the prairies as they do in bushland pastures. Only the winter is less favorable to sheep-raising. This condition could, however, be remedied easily by providing them with good warm stables for winter, and with hay or straw, which now so often decays in the fields or straw-stacks.

What Advantages and Sources of Gain Does the Territory of Minnesota Offer to the White Settlers?

If Minnesota Territory even in its natural state offers so many foods for men and animals, how much more will it gladden the hearts of the industrious farmers in its cultivated state by yielding most abundant harvests of better kinds of

fruits and cereals? For in most regions of this beautiful blessed Territory, the excellent soil, the fine superabundant hay, the sufficient forests, the pure water, the good temperate climate and air, are very conducive to health; the excellent vegetation of all plants and the fine growth of all products gladden every farmer so perfectly as to satisfy his every wish.

Not only the farmer, who settles on a good farm in Minnesota will find his advantage; mechanics and day laborers, too, can get along well, and servants can find good positions. An artisan here generally receives, besides his board, a wage of about two dollars per day; a day laborer is generally paid one dollar to one dollar and a half; a hired hand earns sixteen to twenty dollars per month; and a maid or female cook gets ten to fifteen. For merchants, manufacturers, industrialists, tradesmen and other speculators, too, Minnesota opens most enticing prospects for profit and wealth.

In many places, suitable for hydraulic industries, many sawmills and grist mills could be erected, and other trades established. The beautiful forests in the northern regions will, without doubt, soon give rise to a lively lumber trade. The rich mineral mines will open inexhaustible sources of riches for those who undertake to work them. Merchandise and food stuff will for a long time promise good sales to the merchants in the upper Indian lands. Also cash money will for a long time continue to circulate freely in Minnesota because the American Government will have to pay big sums of money for many years to the Indians for lands purchased.

Do not the White Settlers in Minnesota Have to Fear Damage to Life or Property from the Savage Indians?

The local Indians, even though they are still savage pagans, yet do no evil to their white neighbors, unless they are provoked to such action. When sober, they are quiet, peaceful men. Only at the time of great famine do they approach the houses of the whites to ask for food. Moreover, it is only in a state of intoxication they are vicious and furious, so that they are in condition to commit a crime. For this, however, the whites, who give them whiskey to drink, are to blame. But inasmuch as the American Government has already purchased by treaty all the land in Minnesota from the Indians, it segregates them from the habitations of the whites, in re-

gions farther to the West, so that no disturbance is to be feared from them.¹⁾ It is to be hoped, however, that the Indians will accept the Catholic Faith, after which they will be to their white neighbors of more advantage than harm.

Here you have, my dear German²⁾ countrymen, a short sketch of the Minnesota Territory, enabling you to form an idea of the land that is praised so much. I have already invited you, as of March 4, 1853, (or 1854) to immigrate to Minnesota, to settle in my local missions here and in the beautiful district of Sauk Rapids, Plat River or Belle Prairie, in order to live here under favorable circumstances, peacefully and happily.

More than fifty families have already followed my invitation and have settled on either bank of the Sauk River on free congressional land (homesteads?), where they enjoy the most beautiful claims with all desirable advantages. Most of them have already built houses and surrounded them with fences and are preparing for a blessed cultivation of the soil, looking forward to a joyful future.

I have already opened for divine service the newly erected church in Sauk Rapids and next year I hope to open here a school in the charge of nuns. Beyond the bank of the Mississippi River, on the Sauk River in St. Joseph prairie, there is already under construction a new church for German-speaking Catholics. And for a third church on the left bank the building lot has already been selected. Therefore, the Germans will not lack spiritual care.

I herewith once more extend my invitation to all Germans in the United States, who live in unhealthy regions, and who see their lives in danger from epidemic diseases, to immigrate to Minnesota. Where they now are, their lives are in jeopardy; here they find the good German climate, with the atmosphere promoting good health. Also those who suffer persecution, because of their religion and the practice of their Catholic Faith, will find in the beautiful pastoral regions of Minnesota undisturbed exercise of religion and peace. It would likewise be advisable for those Germans, who reside in over-crowded cities, where, in the service of Americans and Protestants, they become excessively anglicized, and

where groceries attached to saloons corrupt their morals or cause loss of their faith, to abandon the cities and in romantic Minnesota live by work on a beautiful farm and, without endangering their soul's salvation, serve God loyally. It would also be preferable for many of the poor, who live in the Southern States in want of temporal necessities, to immigrate to the blessed land of Minnesota, where everyone finds employment and work, provided he wants to work in order to make an honest and favorable living. For those Germans, however, who reside in healthful areas, with the practice of their religion not interfered with, and under the direction of pious priests and good pastors, in comfortable homes of their own, it would be advisable, quietly to stay where they are rather than to seek in the wide world a new home, where perhaps none of their wishes would materialize.

Hasten now, my dear German people, who are thinking of making a change in your affairs, and settle in Minnesota. Do not postpone your immigration. For the sooner you come, the better your chance for settling in the more excellent places of your choice. Along the Sauk River a couple of hundred claims are still open to settlers. Somewhat farther away from there, perhaps a thousand families can still secure desirable unoccupied locations on which to build a home.

My wish is merely that the best and most attractive districts of this charming and beautiful territory fall to the lot of industrious Catholics, who with heaven's blessing, would turn Minnesota into a terrestrial paradise and preserve the reputation that the German farmers are the best farmers and the most excellent Christians in America. I have not the least doubt that you Germans will prove yourselves to be good Christians also in Minnesota. So do not bring any freethinkers, red republicans, atheists, as disturbers of the peace here.

Conclusion

In concluding this book let me add a short but very interesting story of an apparition. On the feast of the Holy Three Kings, January 6, of the present year 1855, people saw in the Minnesota sky—whether also elsewhere, I do not know—a wonderful apparition of the Holy Cross. When the full moon rose at eight o'clock, p. m., there appeared a yellow-colored Holy Cross in extremely beautiful heavenly splendor on the risen moon, so that the crossbeam of the fixed Cross was in the middle of the full moon's disk while

1) The sudden outbreak of the Indians, principally the Sioux, in the summer of 1862 proves Fr. Pierz' opinion to have been over-optimistic. Ed. *SJR*.

2) Pierz, who speaks so favorably of the Germans, was a Slovene. In Minnesota Slovene priests were frequently made pastors of German parishes in the days of Archbishop Ireland. Ed. *SJR*.

the three ends of the cross tapered to a point in shining rays. The lower cross beam, however, seemed to me like a pedestal resting on the earth, so that the cross fixed in the moon apparently grew longer and larger with the rising of the moon's disk until at 9:30 o'clock, while the lower part still seemed to touch the earth. Around the cross could be seen the representation of a beautiful rainbow in the most marvelous and attractive colors. The whole apparition was rapturously charming and splendid.

When several Germans asked me to explain the significance of this wonderful apparition of the Cross, I gave them, in my simplicity, the following explanation: The Holy Cross, which seemed to rest on the Minnesota soil, and apparently increased in length and breadth with the rising moon, signifies that Minnesota, in the near future, will be settled wholly by Catholic Christians, who alone venerate the Cross, and will be colonized mostly by Germans; because they alone, the first settlers here, have seen the phenomenon. But that the Holy Cross appears on the moon, which illumines the night, this signifies that the savage Indians, too, who still walk in the darkness of faith, will be converted in the near future to the light of faith and having been called to the veneration of the Cross, will accept the Catholic faith. God grant that my interpretation be realized. Amen.

The Author, Franz Pierz, Catholic Missioner.

Finis.

Collectanea

AMONG the German priests in the United States in the nineteenth century, who published books in the English language, Fr. Theodore Noethen, of the Diocese of Albany, N. Y., appears conspicuous. We have referred to him and to books written by him repeatedly in the course of years.

Recently, our Library of German-Americana obtained a copy of his "History of the Catholic Church from the Commencement of the Christian Era to the Ecumenical Council of the Vatican." According to the title page, the book was compiled and translated by Noethen from "best authors" and published at Baltimore by John Murphy and Company in 1871. The volume contains 566 pages of text, a number of Chronological tables, and an addenda of sixty-eight pages,

"Questions to the History of the Catholic Church, Intended for the Use of Schools."

The last chapter of the book deals with "The Present State of the Church in Europe." Having spoken of the attacks on the Church in such countries as Russia, Austria, Bavaria and Spain, Fr. Noethen continues: "If we turn our eyes towards Prussia, we find there the Catholic Church as free as in America, and her school system even superior to that of the United States, the land of religious liberty." Had the author of this statement waited but another year, the Kulturkampf would have disillusioned him.

Another of those interesting Wander-Bücher, which German journeymen were obliged to carry, like a pass, on their obligatory journeying after they had served their apprenticeship, has come into the possession of the CV Library. The donor is Mr. Carl J. Kunz, formerly of Indianapolis.

The book, issued to his great-grandfather Mathia Nester, a carpenter, of Rotweil, Würtemberg, on August 10, 1822, is particularly interesting because Nester did not wander merely through various states of German, but continued far down the Danube, to Budapest in Hungary. The various visas and "characters" in the book fill not less than 42 pages. The last entry is dated at Havre in France, February 26, 1849, from where he sailed to New York.

An obituary on the life of Msgr. C. H. Treiber, who died at Berea, Ohio, on July 23, ninety-two years old, states that as a young priest he had "spent most of his time traveling over his circuit," making "use of railroad handcars and freight cars to reach his destination."

We do not believe Father Treiber found it necessary to travel in "freight cars." To do so was the privilege of tramps and settlers seeking homes in Nebraska and the Dakotas, who traveled with their household goods, stock and farm implements. Other passengers who were obliged to travel on freight trains did so in the caboose. Because there were few passenger trains in those days, the caboose was frequented by traveling salesmen and others who found it necessary to travel from town to town.

Because of the frequent use made of sheet music and also bound volumes, containing a collection of songs or productions for piano or vio-

lin, they are apt to find their way to paper mills rather than libraries when no longer serviceable. It was a piece of good fortune, therefore, that a well-preserved copy of "The Memorare: A Collection of Catholic Music Containing Six Masses, A Short Requiem Mass, Vespers," etc., "Intended Both for Church and Family or Private Devotion," should have found its way to the Library of German-Americana of the CV.

The work, which had for its author Anthony

Werner, organist and director of the choir of the Cathedral of the Holy Cross, Boston, was apparently first published in 1857. This appears from the recommendation granted the collection by the Bishop of Boston, John Bernard Fitzpatrick, dated at Boston, March 25, of the year referred to. The author furnished a lengthy preface which may be of interest to the students of the history of Catholic Church Music in our country.

Book Reviews and Notes

Received for Review

- Spael, W. Karl Schurz. Ein rheinischer Jüngling. Fredebeul u. Koenen, Essen. Boards.
- Dolan, Albert H. O. Carm. Matt Talbot, Alcoholic. The Carmelite Press. Englewood, N. J. Cloth, price, \$1.00.
- Most Rev. Amleto Giovanni Cicognani. Father Damien: Apostle of the Lepers. Fathers of the Sacred Heart, Wash., D. C. Paper covers. Price 50 cents.
- First Natl. Congress for Priests. Enthronement of the Sacred Heart. Conferences, etc. Natl. Center of the Enthronement. Brookland—Wash. Paper covers. Price, \$1.00.
- Hemphill, Dom Basil, O.S.B. The Joy of Serving God. B. Herder Book Company, St. Louis and London, Price \$2.50.
- Pridgeon, Chas. S.J. Opportunity for Trade Unionists. Catholic Social Guild, Oxford. 162 p., Price 3 shillings.

WHAT a New York Dealer in old books calls his "Summer-time catalog for year-round reading" offers for sale a book which should enjoy a new edition: "Meinhold, Wm. Sidonia the Sorceress: Mary Schweidler, the Amberwitch, 2 vols. London 1849—\$7.50."

Thomas B. Reed, who was three times speaker of the House of Congress toward the end of the nineteenth century, on one occasion, spoke enthusiastically of this work. The author was a Lutheran Minister in Pomerania, who delved into chronicles and archives for the material from which he fashioned his historical tale. He was a convert to the Church.

Together with Mazoni's noble novel "The Betrothed," and other books out of print, the "Amberwitch" might form the nucleus of a "Library of Catholic Authors" whose works deserve to be rescued from oblivion.

Catholic librarians everywhere have been addressed by the founder of the Central Catholic Library Association at Dublin, Rev. Stephen Brown, S.J., with the suggestion to establish closer relations between Catholic libraries in all parts of the world.

"For some years past," he writes, "we have been sending our Annual Report to all the Catholic Public Libraries of which we have knowledge. We would be

very pleased if they would do as much for us. We think that each and all of us would be encouraged by hearing news of the success of our—shall we say Sister Catholic libraries? We might also be able to exchange duplicate copies of books and help to make up broken sets of periodicals."

As far as the CV Library is concerned, we welcome the suggestion. In fact, we have sent many a book to the Central Catholic Library at Dublin, an institution unique in its kind, inasmuch as it collects Catholic books only. We are certain that if Catholic libraries the world over were to establish closer contact with each other, much good would result. All of us have duplicates which may be wanted by others. Moreover, some book on our shelf, which is of little value to us, may, for particular reasons, be badly needed elsewhere. We hope, therefore, Fr. Brown's suggestion will meet with a favorable response.

Reviews

Houck, Rev. Frederick A. Man's Triumph: With Christ in God, B. Herder, St. Louis. p. 244.

SINCE this book first appeared in 1938, it has been reprinted three times. This latest reprinting, 1948, has been considerably revised. The title: Man's Triumph with God in Christ, is very significant of the theme and content. The world has fast been losing hold, on spirituality. Little beyond material values any longer appeals. No wonder then that such a generation should be so sedulously bent upon eliminating from its one-world theories the supreme spiritual challenge, GOD.

This error arises from the sadly mistaken supposition that all things immaterial tend to lessen earthly joy. Most of all God the source of law and order seems to them merely a barrier to earthly happiness. Father Houck in this book labors with eminent success to show that God is, of course, man's one and all sufficient guarantee of even earthly happiness, and that the Son of God's assuming human form constitutes the supreme human triumph over all enemies of man's temporal and eternal well being.

In an extended chapter under five sub-titles the

author conclusively establishes both from reason and revelation God's knowability. Then under the caption 'the God-Man' he points out how much God cherishes this work of His creative love. Man's wondrous dignity is shown forth in the two succeeding chapters, 'Man the Image of God,' and 'The End and Purpose of Man.' Finally in the chapters on 'The Mystical Body,' and 'The Blissful Eternity' the reader is helped to understand better the God-Life within himself, and his supreme association forever with the Father of all.

W. J. O'SHAUGHNESSY, S.J.

Parente, Pascal, S.T.D., Ph.D. *The Well of Living Waters. Excerpts on Spiritual Topics from the Bible, the Fathers, and the Masters of the Spirit.* St. Louis, B. Herder Book Co.

The complaint is frequently made that devotional literature has become stale, shallow and sentimental. As a remedy for this defect, to the extent that it exists, return to the original sources may be suggested; direct contact with these sources will have a refreshing and re-invigorating effect. Hence, we are grateful for this collection of passages on the spiritual life which Dr. Parente has gleaned from the pertinent authorities and which he has turned to such excellent use in his own works on asceticism and mysticism. The passages are topically arranged and, thus, rendered easily available. It is remarkable how substantial and meaty these quotations are and how much they will yield to a few moments of thoughtful meditation. To those who are not afraid of the effort at concentrated thinking the book will be a boon.

C. BRUEHL

St. Augustine. *Faith Hope and Charity (Enchiridion de Fide Spe et Caritate).* Translated and annotated by the Very Reverend Louis A. Arand, S.S., S.T.D., The Newman Bookshop, Westminster, Maryland, 1947. \$2.50. pp. 165. (Ancient Christian Writers, The Works of the Fathers in Translation, edited by Johannes Quasten, S.T.D., and Joseph C. Plumpe, Ph.D., No. 3.)

The choice of the Ancient Christian Writers editors to publish St. Augustine's *Faith, Hope and Charity* immediately after his *First Catechetical Instruction* was most fortunate. The *First Catechetical Instruction* contains the method of teaching. *Faith, Hope and Charity* is an *enchiridion* which "gives a survey of the worship we owe to God."

To understand and evaluate this work the reader must bear in mind its occasion and purpose. Laurentius, a friend of St. Augustine, requested a brief treatise on fundamental truths of Catholic doctrine. St. Augustine's response is based on the questions of Laurentius: "What is most to be sought after? In view of the various heresies, what is chiefly to be avoided? To what extent does reason come to the aid of religion, or to what extent does matter known through faith alone not fall under the scope of reason? What is the beginning and what the end of human endeavor? What is the sum total of all teaching? What is the sure and true foundation of Catholic faith?"

"All these things which you ask about you will un-

doubtedly know if you understand well what man should believe and hope for and love. For these are the things which must be chiefly, nay solely, sought after in religion."

The virtues of faith, hope, and charity St. Augustine then correlates to the Creed and the Lord's prayer. The Creed teaches belief; the Lord's prayer hope and love.

After the first two chapters, which may be regarded as introductory, St. Augustine dwells on the fundamental truth, the Triune God. Following the order of the Creed the idea of Creator and created goodness follows. It is the genius of St. Augustine to correlate with these topics the problem of evil, the correct Christian attitude towards profane learning, the morality of lying, and the philosophy of error.

In connection with his doctrine of the angels and man St. Augustine develops the dogmas pertaining to the second person of the Trinity: the gratuitousness of grace, the necessity of faith and regeneration in Christ, and other fundamental truths.

Employing a few scriptural texts St. Augustine proves the divinity of the Holy Ghost thus completing his doctrine on the Trinity. Then, as he says "the correct sequence of the Creed demanded that the Church be subjoined to the Trinity, as a dwelling to its Inhabitant, as a temple to God, and a city to its Founder." Three main features characterize this part: the unity of the Church triumphant, suffering, and militant (the communion of saints); sin, the disruption of this unity; amendment, the means of recovery (the forgiveness of sins).

In his explanation of the resurrection of the body St. Augustine summarizes his doctrine on predestination and in the final chapter shows that for life everlasting "the whole law depends on charity, for God is charity."

Writing in his mature years, after the major heresies had been refuted, St. Augustine in his exposition of fundamental Catholic truths allows himself greater freedom. His approach is not primarily defensive but positive. The Doctor of Hippo may be considered as resting on the summit and reviewing his previous works, extracting what he considers the most essential.

Although Father Arand's translation is clear, St. Augustine is at times difficult to understand. As an aid to the reader an excellent set of notes is appended. When necessary Father Arand explains St. Augustine's terminology and background, and refers to other works of the Bishop of Hippo and recent literature dealing with specific questions. An index completes the volume.

That educated Catholics should read this work there can be no doubt. Contemporary novelists are discussing some of the questions which faced St. Augustine. For examples, Graham Greene's, "The Heart of the Matter," and Evelyn Waugh's, "Brideshead Revisited" may be cited. Divine grace, the corner stone of St. Augustine's teaching, however, is minimized. And the sooner Catholics view these all important questions in the light of Augustinian theology, the more quickly will they find the correct solution.

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Central Bureau of the Central Verein

3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands to the editors not later than the 18th of the month preceding publication.

CHARITY MUST NOT TIRE

EVEN if millions of Germans, at home in the British, American and French Zones, should be fortunate enough to find work and enjoy an income next winter, the millions of refugees, a multitude of men, women, and children, driven out of the Eastern parts of Germany and from countries where their forefathers had settled as long as two to seven hundred years ago, would constitute a mass of poverty stricken humanity. They arrived with nothing but the few articles of clothing they may have had on their backs, and are among strangers and with no prospects almost of a better future. While it is true that history will some day sit in severe judgment, as the Holy Father has intimated, over those who are responsible for the mass expulsions. Charity must now act and go to the assistance of these homeless and homesick people.

In addition, there are the aged who had hoped to provide for a few years more of subsistence from their savings. But these savings have been wiped out by the currency reform, inaugurated a few months ago. Their future now seems hopeless. It has been said, that one result of this reform would be a rich harvest of deaths from starvation and suicide. It is, therefore, Charity must not tire, but continue in its efforts, to assist with food and clothing packages the destitute people of Central Europe.

With rents what they are in our country at present, some of the people in Government sent into Germany to help manage affairs must feel they are in clover.

An educated Catholic woman, who formerly rented rooms in her house during the summer months to tour-

ists seeking the bracing climate of the Bavarian Alps, reports the following experience: Her house and garden were sequestered by the American authorities three years ago, who allowed her the munificent sum of sixty-seven marks for the use of her property, a residence consisting of seven rooms, kitchen, bath, a few smaller chambers, all well furnished, and a large orchard and vegetable garden, and garage. What she receives suffices merely for the payment of taxes and leaves her nothing to help pay rent and living expenses.

Up to sometime in June of this year the lady was able to draw on her savings. But the "currency reform," which went into effect on the 21st of that month, has reduced this source of income to zero. Nevertheless, there are those in our country, who, when approached with the request for a gift to aid people over there, reply: "Let them help themselves." They are perfectly willing to do so, but have discovered by this time that their liberation is costing them almost as much as did the war. In fact, it is common saying among Germans today: "We could possibly survive another war, but not another liberation."

Let us add, the currency reform is looked upon skeptically by many Germans. They feel it is not sufficiently founded either on gold, foreign exchange or increased production and goods. A well known Catholic states that the reform is entirely "too mechanistic and capitalistic." He is undoubtedly correct in stating that "the reform affected before all the very poorest of the people, that is the aged and those incapable of working. They will lose their few savings and will be delivered over to a more or less inefficient eleemosynary system."

The writer feels that, just as fifteen years ago in the days of inflation, the deaths, both from natural causes and suicide, will greatly increase because of the conditions referred to.

The parishioners of St. Mary Magdalen, Wandsworth Common, in greater London, have without planning to accomplish this purpose, been the source of great joy to a band of refugees in the British zone of Germany. Many thousands of these refugees from the Russian-occupied parts of Germany, gathered at Werl, in Westphalia, famous for its shrines and the ancient statue of the Bl. Virgin, for a pilgrimage on the feast of SS. Peter and Paul.

The parish of St. Aloysius', Iserlohn, about 25 miles away had intended to send about 160 of the poorest by bus, but lack of food and clothing caused cancellation of the trip, to which the refugees, many of them aged and ill, had looked forward for months.

A week before the event, six boxes of gifts arrived at the St. Aloysius' parish, from St. Mary Magdalen's, Wandsworth, who have adopted the parish.

The boxes contained food and old clothing, and, wonder of wonders, one of them was filled with white flour.

This was the solution. Before setting out, each pilgrim had a bowl of soup, a lunch to take with them, and, at Werl, a large white bread-roll.

"Many prayers were offered up at that German pilgrimage place for the people of the London parish," says the account of the event published in the *Catholic Times*, of London. We would like to call attention particularly to the fact that it is stated the English parish has *adopted* the German parish at Iserlohn referred to.

Probably due to the embargo enforced by the Russians, a letter dated at Berlin on the 11th of June only reached the Bureau on August 11. The writer is a Jesuit Father, an educator there, who had asked assistance for two boys affected by tuberculosis. The letter of acknowledgment states:

"You should have seen the radiant faces of the recipients and you should have been here to witness the attitude of the mothers, who are so oppressed by the worries over their children. They could not believe that they were to receive an entire CARE package. This joy and encouragement alone is the best medicine in the case of a disease such as this."

The writer indicates that another consignment would be more than welcome to aid him to help tubercular children or to complete the cure of the two boys referred to.

To a mass audience, assembled at Stuttgart, to honor the Supreme Pontiff, Bishop Muench, Apostolic Visitor to Germany, spoke of the far-flung efforts to mitigate the terrible effects the last World War inflicted on nations and individuals:

"Only future history," he said, "will fully report the extent and courage of the efforts of the Holy Father to apply the humanitarian doctrines of the Gospel, and of his world-wide works of charity."

"Under the safe guidance of the Holy Father," Bishop Muench continued, "the walls of hate are being torn down one after another."

"Unrelentingly he points out, time and again, that every nation has its great and noble qualities. These we must discover to bring about at last a true reconciliation between the nations who were in discord. Not the discord, but the harmony must be emphasized. True Christian charity demands it."

"The Holy Father has not only spoken words to this effect. By his deeds, too, he has shown how to make a real influence throughout the world of Christian charity."

"The Holy Father's gifts go to the suffering everywhere. The German people were not the last to be given consideration by his fatherly love. Certainly the German people will never forget how much the Holy Father has done in the trying, dark days of its misery."

Among the letters addressed to the Bureau in acknowledgment of gifts received there is one, written by a little boy, which reveals the very depths of the tragedy for which the Potsdam Agreement, is responsible. Writing from St. Catherine's Home in Berlin, Erwin Steffen tells this story:

"Dear Benefactors: You have sent us a good deal of wool. For this, we thank you. I am a small refugee boy, nine years old. Together with my mother, a brother and two sisters, we had to leave Freudenberg in 1945. My father had already been captured by the Russians. We could not take very much with us and while on the way we were completely robbed of everything. We reached Berlin very poor. My mother and my little sister had died under way. Now we are three of us in St. Catherine's Home, Frieda, 16 years, Herbert, 13 years, and I, Erwin. Here in the Home there are many other children such as we. In some cases as many as six children of one family, all of whom reached here in the same condition."

Having stated that they were getting along well in the Home and that he was attending school, the little chap asks "Will we see our homeland again?" Adding, "We had a good house and two gardens in East Prussia." The wool referred to is knitting wool; the girls at St. Catherine's home will be employed to knit both pull-overs and stockings from the wool in order to supply the greatest needs of inmates of the Institution.

"Your shipment of soap," Sister M. Ferdinande writes from St. Francis Hospital at Berlin, "has alleviated the serious need of soap from which we suffered and grants the possibility to add many poor persons." Having thanked us for the assistance we had thus far rendered, the Sister adds the following request: "Do please pardon us for uttering a new request on this occasion. Our stock of linens, which we need for the sick people, is being constantly diminished and it is impossible to obtain a new supply. For the past few months we have been unable to furnish patients with towels and must, therefore, ask them to bring these articles along with them when they enter our hospital. You may not believe it, how many are

not in a position to do so. Hence, we ask and beg of you whether it is possible to assist us in our greatest need. Even for the smallest quantity, we would be extremely thankful."

If even only a number of our members were to send us a few pieces of linen, it would enable us to help the Berlin Institution to overcome the hospital's serious handicap.

"God's help is always closest at hand when our need of help is greatest!" writes a Nun. "We are overjoyed to be able to acknowledge receipt of three CARE food packages. These were the first packages of food to reach us after three years, which were particularly hard ones for our Home, struck by heavy bombs." Thus Sister M. Duranda, Superior of St. Vincent's Home and Orphanage at Dortmund, an industrial city which suffered greatly from air raids during the war. "Our institutions," she continued, "harbor almost 500 persons, 120 of whom are babies and infants, brought to us out of the habitations of misery. In addition, we take care of 240 young girls, fourteen to nineteen years of age, who, due to the times are morally and physically neglected."

In addition we are told, "the Sisters danced for joy like children while unpacking the fine things which have become almost unknown to us. Particularly the Sister-cook, who must face the great difficulty of providing food for the inmates of our institution, was made happy by your packages."

"How joyful and happy you have made us," Sister Duranda assures us towards the end of her letter; also that they were looking forward with anticipation to the three cotton goods packages promised them. "How poor we are, I cannot describe; it must be experienced to be understood."

From a letter of a community of sisters: "Although it is possible to buy things again in Germany, poverty and misery are still great on account of the lack of money. We sisters here at Velvert take care of three Kindergartens and also engage in nursing the sick in their homes. Inasmuch as our Kindergartens receive no aid whatsoever, and since there are among the children many truly poor ones, we would, of course, like to help, but we can not do so for lack of means. We have no Houses in foreign countries which could assist us, and hence we write to you to beg of you to send us worn clothing, shoes, and food of a strengthening kind. We would be heartily grateful should you be able to help us."

A Pastor in the Rhineland has written us it was with great pleasure he had received a CARE package. "I thank you wholeheartedly and sincerely for it." He assures us, "A CARE package is like a bright light shining into the darkness of want, a harbinger of joy in the life of what is called a 'normal consumer' (not permitted extra rations ed. *SJR*). Hence a spirit of Holy Day joy pervaded the house. As a token of my gratitude, I intend to read a Holy Mass for you. My two sisters, too, who keep house for me, wish to thank you sincerely."

Report of Central Bureau

AN imposing list of activities make up the 16-page Report for the year 1947-48, which was distributed to all delegates at the Convention in Milwaukee. In spite of difficulties imposed by limited resources and a small staff, the unbiased reader will see in our Report a commendable record. The amount of money collected for the Catholic Missions alone is a service to the Church on the frontiers in many lands. Missionaries use the Bureau's services as an agency through which contributors forward gifts. This accounts for the large amount over \$39,000 in the fiscal year, collected between July 1, 1947 and June 30, 1948.

Other sections of the Report deal with our work for Chaplains' Aid, European Relief, St. Elizabeth Day Nursery in St. Louis, the CV Libraries, our monthly magazines, "Social Justice Review" and the "Bulletin," the Press Bulletin Service, Pamphlets and Free leaflets, Correspondence and Information, the Christmas Collection, the Expansion Fund, Legacies and Representation. A complete record of the Bureau's financial affairs and present status is contained in the last six pages, for the benefit of those who care to study them.

The late Cardinal Glennon expressed the opinion the Bureau had a "permanent mission" as a "social service workshop." The continuation of the Central Bureau's work depends largely on our people's willingness to try to understand more fully and serve unselfishly the spiritual ideal—service to the Church through works of social charity and Catholic social action—which motivated the founders of the Central Verein and led to the establishment of the Bureau. In an age in which the very existence of the Church and Christian society is threatened all over the world, such good works are not merely a luxury, but an absolute necessity. They demand our consistent support. Therefore our demand that the Bureau be established on a more adequate financial basis.

Copies of the Annual Report are available upon request.

Two recent publications of the Central Bureau are offered, along with our Annual Report, for distribution at Conventions and District Meetings to be held in the fall and the coming winter. The first is the four-page Message of Most Rev. A. J. Muench addressed to the Convention assembled in Milwaukee. The Bishop of Fargo, now Apostolic Visitor to Germany, reminds our members that no other Catholic lay organizations has so great a tradition in the service of Catholic social action; therefore we are to shake off lethargy and arouse ourselves to action.

The Bureau's new Free Leaflet, No. 97, is entitled "Pius XII to the City and to the World." It is a collection of selections from more recent addresses of the Holy Father which earnestly entreat the Catholics of the world to rise up in defense of Christian institutions and Christian civilization, threatened today from many camps all over the world. Copies of these publications are available upon request.

Our Texans Met at Weimar (July 13-15)

A RATHER startling and disturbing picture of how certain men in political life in the United States, particularly Henry Wallace and the adherents of his Party, are following a pattern of action which would in the end deliver our own country over to the masters in the Kremlin, was drawn by Mr. Louis Budenz in his address to the mass meeting, conducted on July 14 in connection with the Convention of the Catholic State League of Texas at Weimar. Mr. Budenz also spoke in San Antonio and Houston during his visit to the State. Another of the speakers on the same program was Mrs. Rose Rohman, President of the Nat. Catholic Women, whose topic was, "In Defense of Christian Society." Mrs. Rohman's message was directed chiefly to women, and stressed the role they must play in the rebuilding of society on a solid, Christian foundation.

Most Rev. Robert E. Lucey, Archbishop of San Antonio presided at the solemn Mass on Wednesday, July 14, the official opening event of the Convention; the Rev. Leo Goertz was celebrant of the Mass. In his sermon, Rt. Rev. Edward Burgert, O.S.B. traced the long and fruitful history of the Catholic Central Verein in behalf of works of Social Charity and Catholic Action. He mentioned especially the organization's opposition to anti-Catholic groups during the last century and its constant promotion of the Catholic school system; he stated further that the issues of the day are as challenging for the CV and its branches as in the early days of its history. "Your duty is clear—to develop deliberation into action," Abbot Buerkert said. The speaker likewise referred to the recent passing of Msgr. Joseph Szymanski, who had planned to be host to the Convention. The delegates were asked to make the Convention a monument to his memory.

Following the preliminary sessions of the Catholic Life Insurance Union on Monday and Tuesday, the Convention of the three organizations of the Catholic State League—the men's, the women's and the youth group—was formally opened on Tuesday afternoon, July 13. Addresses of welcome were delivered by Mr. Frank Wick, on behalf of the host societies, by Rev. Benedict Pruski and Mayor Francis F. Brasher in behalf of St. Michael's Parish and the City of Weimar. Joseph A. Kraus, President of the CSL, responded.

Tuesday's evening session was devoted to the participation of youth in Catholic Action. An address by Rev. W. R. Lamm, of St. Mary's University dealt chiefly with the need for deepening personal spiritual life for those endeavoring to exert a good influence by their example and good works. Mr. Frank Garcia a representative of the youth, spoke of the need of injecting Catholic teaching into politics, labor activities and home life. The annual message of President Joseph Krauss indicated a growth in the number of affiliated societies. The over-all membership in the League is 5,000.

An explanation of the recently enacted law providing for the admission into the country of displaced persons from Europe was given by Fathers Claude A. Faust and Henry S. Herbst at the Wednesday afternoon meeting of the delegates and visitors, Rev. Edw. Dwor-

aczyk spoke on the Social Significance of Co-operatives and Mr. John P. Pfeiffer discussed the practical value of the Credit Union as an institution of social charity. He referred to the Catholic Life Insurance Union as an example of a co-operative enterprise.

An outstanding feature of the Convention was the Press Exhibit, conducted under the auspices of the Youth Section. Messrs. Joseph Petsch and John Wagner, students of St. John's Seminary, were in charge of the display, which included Catholic magazines, books and newspapers from almost every Catholic publisher in the United States. Among these was *Social Justice Review*, published by the Central Bureau. Childrens books and religious articles were also a part of the display.

The State League received messages of greeting from several members of the hierarchy in Texas and from the Apostolic Delegate, Most Rev. A. G. Cicognani. The deceased members of the organizations affiliated with the League were remembered in a Solemn Mass celebrated by Rt. Rev. Msgr. F. X. Wolf on Thursday morning, July 15. Officers elected by the men's section are: Jos. A. Krauss, San Antonio, President; Frank Wick, Weimar, Vice-president; Claude J. Marty, San Antonio, Secretary; Herman J. Lauback, Wetmore, Treasurer.

An Active Local Federation

CREDIT must be given to District League of St. Louis for carrying on consistently and conducting regular meetings in behalf of Catholic social action. This was referred to by Rev. Fr. Koenen, in his address of welcome as pastor of the host parish, St. Augustine's, on August 2. Discussion at the meeting was concerned with affairs of the organization, and with the future of the Central Bureau, i.e. the financial support of the Bureau and also of the Catholic Union of Missouri.

A dramatic production will be presented through the courtesy of Mr. Wilfred Micheel, who has offered the services of a cast that has successfully presented a play at Holy Cross Parish. This will be given in St. Anthony's Parish, south St. Louis, and in St. Engelbert's Parish, in the north section of the city. The dates have not been announced.

Mr. James Zipf described the financial problems of the Central Bureau, particularly the demand for the institution's services, and the limited means and small staff who must carry on its various activities. He was opposed to the increasing the assessment of affiliated societies, but thought that some other means should be devised to carry on the Bureau's program under more satisfactory financial conditions.

Mr. Bernard Gassel, President of CU of Missouri, reported the arrangements were complete for the State Convention in Ste. Genevieve on Sept. 12-14. The penny collection amounted to \$4.26.

"Allow me to thank you again for the Social Justice Review," the writer of a certain college in India writes us, "which comes regularly and which is steadily and quietly doing its great work of helping to develop a true Catholic social sense in all our future priests—missionaries."

Three Score Years of Service

THE Sixtieth Anniversary of the founding of St. Anthony Benevolent Society, of St. Anthony's Church, St. Louis, was commemorated during the third week in July. On Sunday, the eighteenth, a large number of the members attended Mass and received Holy Communion in a body. Masses were read each morning during the week in thanksgiving and for the deceased and living members.

A solemn Mass was celebrated on Thursday, July 22; in the evening the monthly meeting, followed by a social hour, was conducted. The principal speaker at this gathering was Fr. Bernard Wewer, O.F.M., Pastor emeritus of the Parish, a former Spiritual Director of the Society. Fr. Bernard discussed the many benefits of membership in the Benevolent Society, particularly its aid to members and to the widows and orphans of members. He also emphasized the benefits accruing to the parish itself from the Society.

Others who addressed the meeting were Rev. Howard Huth, O.F.M., former Spiritual Director, after his ordination in 1947 until his transfer to Little Falls, Minn.; Rev. Raynald Schaaf, O.F.M., of the Catholic University of America, and Mr. James Zipf, Secretary of the CU of Missouri. Mr. Zipf pointed out that St. Anthony's Benevolent Society affiliated with the Central Verein in 1888. He also spoke of past leadership derived from members of the Society through George Korte, William G. Benz, John P. Rehme, and others.

Six of the charter members of the Society are still living. The present membership is 422, an increase of 76 during the past ten years.

Necrology

THE members of the CV and the NCWU have special reasons to remember the late Most Rev. James A. Griffin, Bishop of Springfield in Illinois, with particular gratitude. It was he cooperated with the officers of our organizations in 1926, when, because of Eucharistic Congress at Chicago, a city not too far from Chicago was deemed the logical location for our Convention. Springfield was the only place willing to receive us and it was due largely to the ready willingness of Bishop Griffin to cooperate, made execution of the plan possible.

Even to a greater extent his cooperation was necessary to our plans in 1943, when, due to the war, Springfield was decided upon as convention city at the eleventh hour. However, everything depended on the Bishop, who, after the plans for the Convention had been submitted to him, instructed Rev. Father John S. Brockmeier, editor of the *Western Catholic*, to devote time and energy to the preparations for the coming event. From that day onward, the now deceased Prelate did what he could to promote our meeting, which, thanks to his and Father Brockmeier's cooperation, proved successful.

But it was also on other occasions Bishop Griffin showed himself a friend of our cause. When the Catholic Union of Illinois met in his episcopal city in August, 1947, he offered them every encourage-

ment and delivered the sermon during the convention high mass. It was on this occasion the Bishop stated he wished the organization to foster its traditions, to gain in strength, to carry on the work inaugurated by their forefathers.

This interest in the CV, Bishop Griffin extended also to the Bureau. He addressed more than one encouraging letter to the director in the course of years. Thus only in recent months, he assured us: "You have always been most gracious in your friendships and certainly very kind to me." While on the other hand he assured us: "I want you to know that I appreciate your social program and your many evidences of good will." Thus by word and deed has our organization enjoyed the late Bishop's encouragement.

Miscellany

THE Central Bureau's financial plight is indicated by the increase in cost of envelopes used in large quantities for our work. On September 16, 1946, the cost of 5,000 of the small No. 6 envelopes was \$23.75; on May 13, 1948, the price was \$44.50, or almost double what it was. At the same time there has been no increase in the price of waste paper during the past year and a half, which the Bureau has always collected, baled and sold in large quantities. Prevailing prices of waste paper almost forbids to incur the cost of handling this material.

The manner in which the various Kolping Societies continue their efforts to alleviate the need of members of the organization in Germany and Austria is most gratifying. The New York Society, for instance, recently packed no less than fifty packages at two meetings; all of them were sent to the International Headquarters of the Kolping Society at Cologne. The organization also aided the Kolping Society at Vienna.

At the same time, preparations for the Sixtieth Anniversary, on October 10, of the founding of the New York Kolping Society, have been inaugurated. Together with the members of the Philadelphia Kolping Society those of New York will participate in an annual Retreat, to be conducted at Mount Manresa, Staaten Island.

The translation of Fr. Pierz' book on the North American Indians, the last installment of which appears in this issue, has found an interested reader in Australia, a missionary among the most primitive people in the world today.

Referring to the installments published by us, the missionary writes: "They are of a high value for an anthropologist. I will study them together with my friend Dr. N. N. of the University of Melbourne."

Continuing, the writer tells us: "In a few weeks I will return to the Australian aborigines, who live in the northwest corner of Australia, where our mission has been located for over forty years. It is difficult work not only on account of the very hot climate and the immense distances we must travel through rough, waterless, empty districts, but also because our natives are still primitive nomads whose civilization is of a

very low order. They have no huts (only wind-screens), no villages, no tillage of the soil. I am engaged in anthropological and linguistic research among them, and soon our volume, 'Australian Languages,' will come from the press. Perhaps you will be interested in the book."

In closing, the missionary asks for a subscription to *Social Justice Review*.

The following bit of information should give some of our people furiously to think. The organizations, which constitute the Carver County Minnesota District Federation, voted at the annual meeting conducted at Victoria late in June, that annual dues to be paid by the societies of men, affiliated with the Federation, should be \$5.00 for the coming year, 1949.

Our compliments to the officers and men who brought this about. They are evidently alive to the needs of the times and also to the fact that the nickel and the dime no longer have the purchasing power they possessed in the days of their grandfathers.

The meeting which adopted this assessment rate was addressed by Rev. P. Justinian, O.F.M., and Mr. J. M. Aretz, President of the Catholic Aid Association. Next year's annual meeting will be held in Waconia.

A recent message addressed to the Catholic Knights of St. George by Supreme President John Eibeck deals largely with the Fourteenth Biennial Meeting of the organization, conducted at Wilkes-Barre early in June. Mr. Eibeck has words of praise for the delegates, because of their faithful and diligent attendance at Holy Mass, celebrated daily prior to meetings. He also refers to the words of approval and encouragement the Bishop of Scranton, Most Rev. Wm. J. Hafey, D.D., expressed in a letter addressed to the Supreme President. His Excellency states he was greatly impressed by the character of the organization's membership as represented by the delegates and the spirit they displayed on this occasion.

Mr. Eibeck further states: "The sessions were spirited but harmonious and an atmosphere of fraternal cooperation prevailed during the entire convention. True, there were moments when opinions differed, but after a decision had been made every delegate cheerfully and with good grace abided by the choice of the majority in the spirit of genuine brotherhood."

As a token of their faith in the policies and program of the Central Verein and in proof of their interest in our cause, the societies and members of St. Joseph's Benevolent Society, St. Joseph Parish, Union City, New Jersey, decided, having voted to disband the organization, to pay \$100 to the CV In Memoriam of the Society, in order that its name may be perpetuated on our rolls.

In his letter of transmittal of check, Mr. H. Batton, the St. Joseph Society's secretary wrote:

"We regret that circumstances compelled us to disband the Society. However, it is the wish of the members of St. Joseph's Benevolent Society of Union City, New Jersey, to commemorate its existence by joining the 'In Memoriam Membership' of the Catholic Central Verein of America."

The expansion of cities, the shifting of population, and the consequent distribution of the members of the older parishes to all parts of a community, in many cases causes loss of membership to Benevolent Societies, and this leads to dissolution. The step is taken reluctantly and in many cases officers and members decided to donate a part of the available funds to the Central Verein for Bureau purposes.

Organized some time early in 1917, the Knights Life Insurance Company of America recorded a premium income of \$24,972.35 for the first year of its existence. There were in force, on the 31st of December, 1917, 10,320 policies, representing \$2,064,936.00 of insurance. So substantial has been the growth of the organization that, on December 31 of 1947, there were 559,038 policies in force while the premium income for the same year reached the record figure of \$7,216,615.30.

The Company's President for thirty years, Mr. Joseph H. Reiman, concludes his report with the following statement:

"And so I can bring my account of one of the most successful years in the history of our Company to a close with the crowning feature, the big announcement of the day, namely, the introduction of The Knights Life Employees' Retirement and Pension Plan which required weeks, yes, months of study and calculation and which went into effect on the last day of our Thirtieth Anniversary year through the turning over to the Trustees of the Retirement and Pension Fund of five hundred thousand dollars as the Company's contribution and nest-egg with the Indenture, Rules and Regulations for the Government of same."

Certainly a remarkable accomplishment. Mr. Reiman previously had pointed out in his report that "the life insurance business had broken an eighty year precedent in 1947 by the abandonment of the old Mortality Tables in Policy Contracts and substituting therefore the modern so-called Commissioners Standard Ordinary Table together with new non-forfeiture and valuation provisions as provided by the much publicized Guertin Bills, which became effective practically in all States of the Union January 1, 1948. It is estimated that 96% of all policies written after this last named date will be on the new Mortality Table and reserve basis."

Both the Rochester Federation of the CV and the local Kolping Society were among the sponsors of the German Welfare Day conducted at Rochester on August 8. The principal speaker of the occasion was Rev. Vincent Brosnan, Assistant Director of War Relief Service, N.C.W.C. He was introduced to his audience by Rt. Rev. Msgr. John S. Randall, Diocesan Director of the Propagation of the Faith and managing Editor of the *Rochester Courier Journal*.

Mr. J. M. Aretz, President of the Catholic Aid Association of Minnesota, and honorary President of the CCVA, has been elected Commander of the Minnesota Branch of the Sons of Union Veterans of the Civil War. It was the organization's Sixty-fourth Annual meeting conferred this honor on him. Mr. Aretz' father served with the cavalry, U.S.A., on the western frontier in the Civil War.

Mission Aid

TO collect and distribute money intended for missionary purposes is by no means the only service the Bureau renders this cause. Missionaries frequently discover needs, which they do not know how to meet except by turning to us.

A missionary in the British Cameroons had appealed to us early in the winter that he needed wax candles for divine service, and was unable to obtain them from Great Britain, because of the prohibition to send such articles out of the country. Writing to the Bureau on April 25, this missionary, a Mill Hill Father, informs us the candles had arrived in good condition; not one was broken.

"The package was four months on its way here," he adds, "but I can't tell you in words how pleased I am with the candles. What a joy and pleasure it is for me to have once more wax candles burning during Holy Mass. In order to make these wax candles last, we use one wax and one sterile candle during Mass.

"Accept my most sincere and heartfelt thanks for this most precious gift. We hope soon to receive candles from South Africa, where our Bishop has put in an order for wax candles. We cannot obtain them from England as they are still on the list of prohibited goods for export. We trust and hope that South Africa can supply us in the future. In case of failure to receive wax candles from there, I will let you know so that we may take advantage of your generous offer to supply us with some more."

The communication illustrates to what extent production and commerce are still affected by the aftermath of the war.

The conversion of the people of the Philippines is admittedly one of the greatest accomplishments of a missionary kind in modern times. The at one time so popular General Leonard Wood, Governor General of those islands, asserted that the inhabitants of the Philippines were the only members of the Malay race to be converted successfully to Christianity. But as soon as we had wrested the islands from the Spaniards, the country was opened to the missionaries of American sects. This, together with the Aglipayan schism, has caused confusion in the minds of those people, while the further fact that the sects are well-supplied with funds has made the task of the Church more difficult.

Writing from the Province of Cayan, a native priest, well-known to us for a number of years, begs the Bureau for certain vestments, altar linens, and religious articles for the children attending his Sunday School.

"You know, dear benefactor," this priest writes us, "there are two kinds of Protestantism in this town, entrusted to my spiritual care. They are the Church of Christ and the Methodist Church. Their pastors have many attractions to offer to the children, and, besides, they are constructing a large chapel and a dormitory, and erecting a printing press. We, the Catholics, haven't even a church, because the old church was destroyed completely by war operations. I have only a provisional chapel; but I hope that in the not too distant future I may be able, with the help of some American friends, to have at least a semi-permanent chapel."

With a request for our prayers, and "my thanks for your valuable help," the writer closes his communication, which contained a picture of the ruins of the old church from Spanish days, photographed while Mass was being read at the altar under the open sky.

In Brazil, Cistercians have gone into the interior where they have found conditions to exist among the poor similar to those prevailing among the sharecroppers of our own South. No less than seventy per cent of babies, so we are told, die between the first and third year of their life as a result of undernourishment and wretched housing. Over ninety per cent of the inhabitants of that part of the country are without shoes, both in summer and winter, not, however, because no shoes are to be had, but rather because the people lack the means to buy them.

The Monks are anxious to promote the welfare of these people by instructing them to cultivate the soil more extensively, and by organizing a Co-operativa Mista Agricola, and to raise them gradually to a sounder level both of a material and spiritual nature. To achieve this purpose the Monks must rely on our aid. The people among whom they live cannot help them, and no help is to be expected from Europe under present circumstances.

Acknowledgment of Monies and Gifts Received

*Make Checks and Money Orders Payable to
Central Bureau of the C. V.*

*Address, Central Bureau, 3835 Westminster Place,
St. Louis 8, Missouri*

Donations to Central Bureau

Most Rev. C. E. Byrne, Texas, \$4; Rt. Rev. P. Schnetzer, Texas, \$5; C. Schumacher, Pa., \$1; John Makary, Pa., \$1; Miss C. May, Ind., \$1; J. Kaschmitter, Idaho, \$5; Estate Hohman-Tumbach, Mo., \$500; Clara Daleiden, Ill., \$3; Sundry Minor Items, \$1.35; Total to including August 16, 1948, \$521.35.

Chaplains' Aid Fund

CWU of New York Inc., N. Y. C., N. Y., \$25; Total to including August 16, 1948, \$25.00.

Expansion Fund

For "In Memoriam" St. Joseph Benevolent Soc., of St. Joseph's Church, Union City, N. J., \$100; Estate Rev. Jos. A. Rangger, Iowa, \$1.80; Estate Hohman-Tumbach, Mo., \$800; Total to including August 16, 1948, \$901.80.

St. Elizabeth Settlement

Greater St. Louis Community Chest, \$2232; From children attending, \$1179.53; Interest Income, \$31.50; Total to including August 16, 1948, \$3,443.03.

European Relief

Frank Mangold, Ill., \$5; Washington Deanery District CWU of Mo., \$30; Miss A. Thieroff, Mo., \$1; Rev. F. J. Remler, Mo., \$1; Mrs. Math. Lies, Kansas, \$100; Estate Hohman-Tumbach, Mo., \$1000; NCWU, \$286; Miss Anna Kuhle, Kans., \$800; Laura K. Schilling, Canada, \$50; Alois Loeffler, Minn., \$10; J. C. Spaeth, Ill., \$50; Total to including August 16, 1948, \$2,333.00.

Catholic Missions

St. Anthony Hospital, Woodhaven, L. I., N. Y., \$10; Mrs. Mary Filser Lohr, N. Y., \$5; Theodore Nebel, Ill., \$2; CWU of Conn., Wallingford, Conn., \$37; Mission Group, Decatur, Ill., \$50; Mrs. Peter Stang, Canada, \$5; Henry Eiden, Minn., \$10; St. Mary's Training School, Des Plaines, Ill., \$5; St. Joseph's Hospital, Hancock, Mich., \$3; St. Vincent Orphanage, Topeka, Kansas, \$1; Ed. Terhaar, Idaho, \$2; John Martzen, Idaho, \$1; Jake Loerns, Idaho, \$5; Richard Frei, Idaho, \$1; Jos. Uhlenkott, Idaho, \$5; Geo. Wetzl, N. J., \$5; Rev. J. Hensbach, S. Dak., \$10; Academy of Holy Family, Baltic, Conn., \$5; Carol Laub, Wis., \$10; St. Ann's Maternity Hospital, Columbus, Ohio, \$10; Convent Immaculate Conception, Ferdinand, Ind., \$10; Mrs. L. Sander, Ore., \$4; Eva M. Grieb, Pa., \$2; N. N., Jamaica, N. Y., \$1; N. N., New York, \$1682; Sisters of Saint Mary, Beaverton, Ore., \$1; Geo. Snurpus, Ill., \$2; St. Mary's Hospital, Cincinnati, Ohio, \$5; Mrs. G. Neumeier, Canada, \$4.97; Cl. Raskob, Canada, \$9.83; Sister M. Cleone, Wis., \$1; Frank Cannito, Mo., \$3; Mrs. A. Aschenbrenner, Canada, \$20; Sr. Mary Canice, Wis., \$10; L. Reinhardt, Minn., \$25; School Sisters of Notre Dame, Dickinson, N. Dak., \$2; Sr. Mary of St. Flora, Mass., \$2; Miss C. Daleiden, Ill., \$45; Sisters of Christian Charity, New Ulm, Minn., \$35; Sister M. Flora, N. Dak., \$4; Mt. St. Maries Academy, St. Maries, Idaho, \$2; Benedictine Sisters, Mt. Angel, Ore., \$10; St. Anne's Home, Dickinson, N. Dak., \$10; Catholic Ladies Aid Soc., San Francisco, Calif., \$10; A. F. Burkard, Calif., \$2; Sisters of St. Francis, Kearney, Nebr., \$11; Sisters of the Divine Savior, St. Nazianz, Wis., \$20; Margaret Mary Hospital, Batesville, Ind., \$15; St. Victor School, Calumet City, Ill., \$9; St. Mary's Academy, Nauvoo, Ill., \$10; St. Francis Hospital, Waterloo, Iowa, \$10; Presentation of Mary, Hudson, N. H., \$2; Holy Trinity Hospital, Graceville, Minn., \$10; St. James Academy, New Rockford, N. Dak., \$5; Miss K. Keilman, Ind., \$10; Sisters of the Holy Ghost, Bridgeport, Conn., \$5; Frank Wehinger, Wis., \$50; Missionary Sisters of the Most Sacred Heart, Northampton, Pa., \$10; Barbour Hall, Junior Military School, Nazareth, Mich., \$1; St. Anthony's Hospital, Denver, Colo., \$5; Sisters of Nazareth, Argo, Ill., \$1; Sisters of Loretto, Colorado Springs, Colo., \$76; St. Mary's Hospital, Gallup, N. Mex., \$5; St. Mary's Convent, Santa Maria, Calif., \$2; Rev. A. A. Wempe, Mo., \$66; Sisters of J. H. M., Bridgeport, Pa., \$2; Jednota Home, Middletown, Pa., \$14; J. Brodner, Canada, \$9.83; St. Mary's Convent, Monastere Des Ursulines, Canada, \$32; Divine Savior Hospital, Portage, Wis., \$3; Julia and Eliz. Kato, Pa., \$10; Mrs. Math. Rauw, Canada, \$10; Frank Boeger, Kansas, \$100; Mrs. M. Klingelhoets, Minn., \$10; Mary Becker, Tex., \$9; Mrs. Phillip Metzler, Tex., \$2; Mrs. M. Busch, Ohio, \$1; Sisters of Precious Blood, Dayton, Ohio, \$10; Mike Schnetz, Wis., \$3; Rt. Rev. P. Schnetzer, Tex., \$20; A. S. Sperling, Canada, \$5; Frank Burkart, Wis., \$5; Mrs. Carolina Huber, Canada, \$20; August Kramps, Canada, \$10; Angeline Liebl, Wis., \$20; Peter Wolf, Canada, \$50; Spohn Hospital, Corpus Christi, Texas, \$10; Franciscan Sisters, Joliet, Ill., \$10; Herman Lamers, Mo., \$5; St. Anthony's Hospital, Oklahoma City, Okla., \$2; Mrs. Anna Volkmer, Nebr., \$3; Mrs. Geo. Koterman, Wis., \$2; A. Althoff, Wis., \$4; Immaculate Conception Convent, Newton, Mass., \$6; Jos. Hennick, Mo., \$10; Mrs. Brungardt-Mermis, Kans., \$50; Mrs. Mary May, Ill., \$5; Mrs. B. Maerz, Md., \$3; John Riegler, Ill., \$6.50; Monastery of Poor Clares, Chicago, Ill., \$68; Holy Angels Convent, Jonesboro, Ark., \$5; St. Francis Convent, Nevada, Mo., \$25; Sacred Heart Hospital, Lynch, Nebr., \$5; St. Joseph Hospital, Fairbanks, Alaska, \$50; St. Joseph Manor, Meadowbrook, Pa., \$1; Anton Mack, Canada, \$10; Daughters of St. Mary of Providence, Chicago, Ill., \$2; Mr. Conrad Fuchs, Nebr., \$1; St. Francis Hospital, Breckenridge, Minn., \$10; St. Vincent's Hospital, Sioux City, Iowa, \$10; Geo. Jansen, Canada, \$10; Mrs. R. Hauk, Canada, \$10; Mrs. A. Schuler, Calif., \$1; Franciscan Sisters, Shamokin, Pa., \$2; Anton Boser, Canada, \$10; Wendelin Feist, Canada, \$10; M. Bauermeister, Ill., \$10; Postman's Knock, Ohio, \$3; Mrs. T. Hollenkamp, Ohio, \$15; St. Anthony's Hospital, Carroll, Iowa, \$5; St. Angela Academy, Morris, Ill., \$7; St. Anne's School, San Francisco, Calif., \$5; St. Mary's Hospital, Emporia, Kansas, \$2; Daniel Schwab, Texas, \$10; Sisters of Charity, Pasadena, Calif., \$10; St. John's Catholic High School, Westminster, Md., \$2; N. N., \$5; Sisters of Our Lady of Charity, Green Bay, Wis., \$5; St. Mary's Hospital Inc., Athens, Ga., \$5; Mrs. J. Schaffer, Ohio, \$5; Franciscan Sisters, Lindsay, Calif., \$1; The Servants of the Master and St. Anthony, San Antonio, Texas, \$10; Mrs. A. Schroeder, Wis., \$5; Catasauqua, Pa., \$3; H. Drummer, Iowa, \$5; Rev. Jos. Stephan, N. Y., \$5; Sisters of St. Francis, Allentown, Pa., \$1; Holy Ghost Provincial House, Putnam, Conn., \$5; Mary Knorst, Wis., \$5; Frank Fisher, Alaska, \$20; Mrs. O. Romey, Wis., \$8; Franciscan Sisters, Niagara Falls, N. Y., \$10; Orphelinat St. Joseph, Fall River, Mass., \$10; St. Catherine Convent, Fall River, Mass., \$1; CWU of New York Inc., N. Y. C., N. Y., \$15; St. Michael Hospital, Milwaukee, Wis., \$40; St. Gertudes Convent, Cottonwood, Idaho, \$8; Miss K. Boever, Iowa, \$200; Cecelia Poirot, Conn., \$2; Frank Holzner, Va., \$50; Convent Ancella Domini, Donaldson, Ind., \$25; St. Anne's Home, Dickinson, N. Dak., \$10; J. Kaschmitter, Idaho, \$20; Marie Wetz, N. Y., \$5; Sisters of Service, Vancouver, B. C., Canada, \$1; J. and A. Selinger, Mo., \$100; St. Ignatius Convent, Philadelphia, Pa., \$2; St. Francis Xavier Missionary Cenacle, Hyannis, Mass., \$1; Mrs. Mary Reh, Ohio, \$12; Frank Preske, Ind., \$10; Holy Family Convent, Denver, Colo., \$5; Angel Guardian Orphanage, Chicago, Ill., \$5; Carmelite Sisters, East Chicago, Ind., \$10; Immaculate Heart of Mary Convent, Buffalo, N. Y., \$5; Mary Knorst, Wis., \$5; John Kehle, Miss., \$20; School Sisters of St. Francis, Elgin, Nebr., \$6; St. Francis Hospital, Escanaba, Mich., \$13; Sisters of St. Francis of Assisi, Milwaukee, Wis., \$5; St. Edward Mercy Hospital, Ft. Smith, Ark., \$5; Estate Hohman-Tumbach, \$5000; St. Rose Residence, Denver, Colo., \$25; Immaculate Heart Convent, Chester, Pa., \$2; Martha Wagner, Pa., \$5; Mrs. K. Bergman, Canada, \$10; Mrs. Francis Tanzer, Ore., \$1; Dominican Nuns, Onalaska, Wis., \$1; Mount St. Joseph, Rutland, Vermont, \$6; Convent Immaculate Conception, Ferdinand, Ind., \$10; Sisters of St. Joseph, Abbottstown, Pa., \$1; St. Francis Hospital, Peoria, Ill., \$10; Mrs. J. Krammer, Ill., \$10; St. Clara's Orphanage, Denver, Colo., \$5; Sacred Heart School, No. Attleboro, Mass., \$2; Mrs. F. Bianchi, Minn., \$19; St. Joseph Academy, New Orleans, La., \$13; St. Elizabeth Guild, New York, N. Y., \$20; Sister Bernard, Kansas, \$5; Mrs. John Schaffer, Ohio, \$5; Robert Martin, Kansas, \$10; Nazareth College, Louisville, Ky., \$2; Mr. and Mrs. H. Barton, Jr., Mo., \$10; St. Clare Convent, Cincinnati, Ohio, \$15; H. Fradet, Ill., \$10; D. J. Kennedy, Ill., \$12; Peter Wolf, Canada, \$10; St. Anthony's Infirmary and Sanatorium, Alton, Ill., \$20; Convent of Divine Love, Philadelphia, Pa., \$37; Miss Margaret Rice, N. Y., \$15; Sisters of the Order of St. Benedict, St. Joseph, Minn., \$5; N. N. Mission Fund, \$13.42; August Petry, Calif., \$15; St. Mary's Hospital, Cincinnati, Ohio, \$5; Mr. and Mrs. A. Litzau, Mo., \$2; Mercy Hospital, Monroe, Mich., \$10; Peter Kessenich, Wis., \$20; Holy Family Convent, Manitowac, Wis., \$5; Sacred Heart Home, Pueblo, Colo., \$5; Sacred Heart Hospital, Tomahawk, Wis., \$5; Mrs. Fritz, Calif., \$55; Alois Loeffler, Minn., \$22; Mrs. S. Redican, N. Y., \$20; Benedictine Sisters, Clyde, Mo., \$5; B. M. Duerr, Minn., \$25; McCabe Guest Home, Duluth, Minn., \$17; Missionary Sisters of St. Francis, Philadelphia, Pa., \$5; St. John's High School, Westminster, Md., \$10; Duchesne College, Omaha, Nebr., \$5; John Kehle, Miss., \$5; St. Mary of Perpetual Help School, Chicago, Ill., \$5; Kath. Hallermeier, Wis., \$5; St. Anthony's Hospital, Amarillo, Tex., \$5; J. C. Jansen, Mich., \$10; John Melchner, N. Y., \$5; Total to including August 16, 1948, \$9,433.55.